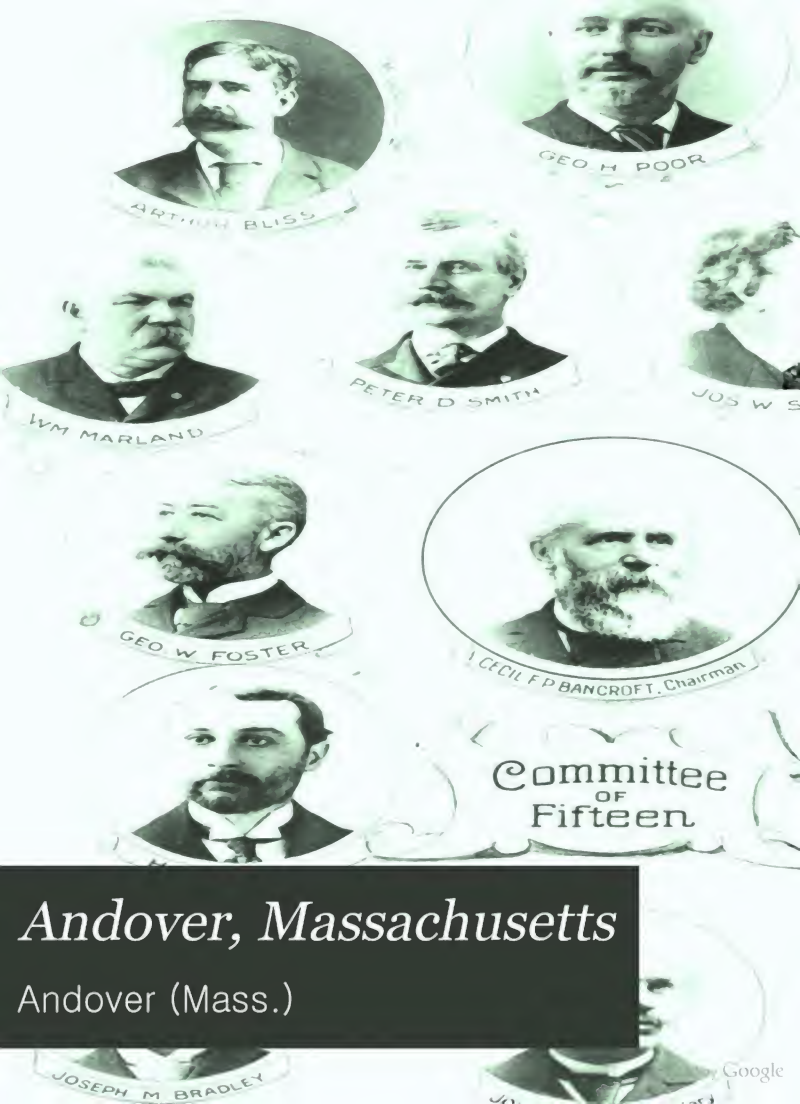

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ANDOVER Massachusetts Book of Proceedings at the Celebration of the Two Hundred and Fiftieth Anniversary of the Town's Incorporation 1646-1896

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ANDOVER, MASSACHUSETTS

PROCEEDINGS

AT THE

CELEBRATION

OF THE

Two Hundred and Fiftieth Anniversary

OF THE

INCORPORATION OF THE TOWN

MAY 20, 1896

ANDOVER, MASS.
THE ANDOVER PRESS
1897

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PRELIMINARY ARRANGEMENTS

In March, 1894, the citizens of Andover, assembled in annual town meeting, took the first steps in preparation for the proper celebration of the town's Two Hundred and Fiftieth Anniversary, by action upon the following article:

"To see what action the town will take in regard to the proper observance of the town's Two Hundred and Fiftieth Anniversary."

A vote was passed that a committee of fifteen be appointed to formulate a plan and report at the next annual town meeting, and the moderator appointed the following gentlemen as members of that committee:

C. F. P. Bancroft,	George Gould,
Joseph M. Bradley,	Ballard Holt,
Samuel H. Boutwell,	William Marland,
John N. Cole,	George H. Poor,
William C. Donald,	Alfred L. Ripley,
George W. Foster,	Joseph W. Smith,
Frederick W. Greene,	John Phelps Taylor,

Howell F. Wilson.

The work of this committee is told in the following detailed reports of the chairman made at the annual town meetings of the years 1895, 1896, and 1897.

These reports follow at this time that the official record of the preparations for, and observance of, the events of the day may all be found together in this "Book of Proceedings."

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At the annual town meeting in 1895, the committee made its first annual report showing progress as follows:

FIRST ANNUAL REPORT OF COMMITTEE OF FIFTEEN

The Committee of Fifteen appointed by the town at the last annual meeting to formulate a plan for the proper observance of the 250th anniversary of the incorporation of Andover beg leave to report as follows:—

The members of the committee as appointed are:

C. F. P. Bancroft,	George Gould,
Joseph M. Bradley,	Ballard Holt,
Samuel H. Boutwell,	William Marland,
John N. Cole,	George H. Poor,
William C. Donald,	Alfred L. Ripley,
George W. Foster,	Joseph W. Smith,
Frederick W. Greene,	John Phelps Taylor,

Howell F. Wilson.

The first meeting of the committee was held for the purpose of organization, at the School Committee Room, March 17, 1894. C. F. P Bancroft was chosen chairman, and John N. Cole, secretary. The general purpose of the committee and the main features of the proposed celebration were considered and further action postponed to a subsequent meeting.

A second meeting was held February 13, 1895, and a third on February 21, 1895, and it was voted to report to the town the following recommendations:

1. That the celebration be held on Wednesday, the 6th of May, 1896, this day being the two hundred and fiftieth anniversary of the incorporation of the town by the General Court.

2. That the town of Andover invite the town of North Andover, and the citizens thereof, to participate in such way as may be convenient and agreeable to them in the celebration of the incorporation of the original township in which they have a common pride and inheritance.

3. That on the Sunday preceding the 6th of May, 1896, the

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ministers in the several churches in Andover and North Andover be invited and requested to preach memorial sermons to their respective congregations.

4. That Albert Poor, Esq., a lineal descendant of one of the original proprietors, and a native citizen of this ancient township be invited to deliver a commemorative historical address.

5. That Mrs. Annie Sawyer Downs be invited to prepare a poem for the occasion, and that Professor John Wesley Churchill be invited to read the same.

6. That all further details, including whatever is desirable in a civic celebration of this character and suitable to this community and to our history, such as the ringing of bells, the firing of cannon, the decoration of public and private buildings, vocal and martial music, athletic games, children's festivals, processions, invitations and hospitality, transportation, finance, historical and antiquarian collections, printing and publication, and any and all other things proper and necessary for the worthy celebration of the quarter-millenial history of this town be entrusted to the committee, appointed by the town for the purpose, to report at the next annual meeting, or at such other time as may be found convenient to the committee.

7. That the town authorize the committee to appoint sub-committees and fill vacancies.

Respectfully submitted,
For the Committee,
CECIL F. P. BANCROFT, *Chairman.*

ANDOVER, MASS., March 4, 1895.

The report was accepted and adopted, and the arrangements for all details of the celebration were thus continued in the care of the original committee.

In March, 1896, the committee again reported and presented a complete outline of the day's observance.

SECOND ANNUAL REPORT OF COMMITTEE OF FIFTEEN

At the Annual Meeting of 1895 your Committee of Fifteen on the 250th Anniversary of the Incorporation of Andover, appointed at the Annual Meeting of 1894, reported progress, and presented certain

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recommendations and appointments, and a general outline of a civic celebration of the 250th Anniversary of the Town. That report was accepted, and its recommendations were adopted. This report, and the action thereon, may be found on pages 15, 16, and 17 of the Annual Reports of the Town Officers for the year ending January 15, 1896.

During the year your Committee held meetings October 26, November 13, December 11, December 20, February 3, February 21; many meetings have been held by the sub-committees.

There have been two changes in the Committee: Frederick W. Greene, having resigned his charge in the West Parish and removed to Middletown, Ct., his place was filled, in accordance with the authority of the vote of the Town, by the appointment of Peter D. Smith; George Gould, having removed temporarily from the town, asked to be released from further service on the Committee, and his place was filled by the appointment of Arthur Bliss.

The Committee deemed it wise to change the date of the celebration from May 6 to May 20, and accordingly to ask the pastors of the churches to preach the memorial sermons on May 17 instead of May 3 next.

The Committee, as authorized by the Town, has created sub-committees as follows:

Invitation and Guests — C. F. P. Bancroft, chairman.

Evening Reception and Historical Tableaux — A. L. Ripley, chairman.

Decorations — George W. Foster, chairman.

Music — Arthur Bliss, chairman.

Salute and Fireworks — John L. Smith, chairman.

Procession — Peter D. Smith, chairman.

Printing — John N. Cole, chairman.

Banquet — William Marland, chairman.

Loan Collection and Historic Sites — Samuel H. Boutwell, chairman.

Transportation — Howell F. Wilson, chairman.

Sports — Joseph M. Bradley, chairman.

Children's Festival — Joseph W. Smith, chairman.

They have constituted themselves the *Finance Committee*, with George H. Poor as chairman, to which as General Committee also,

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each sub-committee is to report. Each sub-committee has for its chairman or in its membership a member of the General Committee, so that a general unity of plan and effort may be readily secured. About one hundred and seventeen men and women were invited to serve the town on these sub-committees, of whom only two have requested to be excused.

In addition to the appointment of Orator and Poet, as voted at the last town meeting, the Committee of Fifteen have appointed Rev. Frank R. Shipman, pastor of our oldest church, chaplain of the day, Peter D. Smith, chief marshal, and John Wesley Churchill, toastmaster.

The provisional program adopted by your Committee includes the following as possible features:

For the evening of May 19, a general reception with music and tableaux illustrating distinctive events and scenes in the town's history.

For the morning of May 20, sunrise bells and artillery salute.

A procession, in which the schools may have a prominent place, and the various organizations of the town.

The literary exercises.

The dinner, followed by addresses from distinguished guests and others.

Various entertainment for the children.

Field sports and athletic games.

A loan collection in some suitable place, with objects of special historical, industrial and personal interest.

There has been a very general interest in the matter of decorations, and the Committee expect such general and hearty response from families and firms, especially from the children, as will make a May festival of great beauty.

For the evening of May 20, the Committee has considered the possibility of an out-of-door concert, with a display of fireworks, and possibly one or more in-door promenade concerts at the same time.

Your Committee has been guided by a few broad principles. We cannot vie with the larger and richer communities in numbers and display. We have not the means of housing and entertaining a great throng of spectators, who have little interest in our celebration. We must therefore study to make it dignified and worthy, rather than

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elaborate and costly. We have no one auditorium in which we can gather a very large assembly. The committee has sought to provide a variety of exercises, some of which may properly be in progress at the same time, and which at all events will appeal to a variety of differing interests, thereby relieving the poverty of our accommodations.

Your Committee did not accept your appointment in 1894, and its renewal in 1895, as a right of inheritance, or a mark of distinction, or a coveted privilege, but they accepted it as servants of the town to promote a celebration historic, comprehensive, and patriotic. They record here their appreciation of the support they have received thus far from old citizens and new comers, from women as well as men, from youth and adults, from all parts of our scattered territory, and from former residents and their descendants as well as from our present inhabitants. It has been the desire of your Committee to enlist everybody in this celebration, till everybody within our borders feels that it is unselfishly his. They have taken it for granted that every man, woman and child should regard himself as a member of the great central "committee of the whole," and should charge himself with a responsibility for this celebration, which was begun by the vote and in the name of the town as a whole, of the town as it is to-day, with all the various components that are in it, and which is to be carried on with the distinct aim of paying a worthy tribute of gratitude and reverence to the past, with a conscious civic self-respect and appreciation of the present, and with a generous reference to the future of a township already favorably known for its noble public spirit.

Your Committee therefore have felt it their duty to call upon every citizen, in the name of the town, to assist in this celebration; and they have called upon a few, out of the very many who are competent for such leadership, by name and by appointment, to represent and organize and direct the activity of our great "committee of the whole," to which every one of our more than six thousand citizens belongs.

Finally, in order to meet the expenses of the celebration, your Committee recommends that the town avail itself of the provisions of the general statute relating to centennial celebrations by towns and cities in this Commonwealth. Under this statute a town may appropriate a sum not exceeding one-tenth of one per cent. of its taxable

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valuation. As your Committee is informed by the Selectmen, our valuation is about $4,500,000, and a tenth of one per cent. would give an appropriation of $4,500 for our Quarter-Millenial, a sum which judiciously expended would meet the requirements of a dignified and comprehensive celebration, while not large enough to warrant any ostentation.

Your Committee accordingly recommends an appropriation not exceeding one-tenth of one per cent. of the taxable valuation, to be expended under the direction of the Finance Committee.

Respectfully submitted,

CECIL F. P. BANCROFT, *Chairman.*

The next report of the committee was presented in March, 1897, and was as follows:

THIRD ANNUAL REPORT OF COMMITTEE OF FIFTEEN

At the annual Town Meeting of 1896, your Committee of Fifteen on the 250th Anniversary of the Incorporation of Andover, which committee was appointed at the Annual Meeting in 1894, made its second annual report, which report was accepted and adopted by a gratifying unanimous vote. This report is printed in the annual report of the Selectmen for the year ending January 12, 1897, and may be found on pages 17–20.

Your Committee respectfully report further at this time that they held meetings during this year as follows: March 9, 18, April 10, 15, 29, May 13, 16, 28, 1896, and February 27, 1897. The sub-committees also held numerous meetings in the discharge of their arduous duties.

In addition to the sub-committees previously reported, your committee appointed a Committee on Manufactures and Trades Exhibit, Howell F. Wilson, chairman, thereby adding to the celebration one of the most interesting and instructive features.

The general reception prepared for May 19 was reluctantly given up, partly in order to give an opportunity to the committee on Historical Tableaux to repeat the entertainment which had been presented on Saturday evening for the children, and on Monday for the adults. At this third presentation many of the guests from out of town were

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present. So great was the interest that a fourth performance was arranged and successfully carried out immediately after the third exhibition, Tuesday evening. It is estimated that twenty-eight hundred people had the pleasure of seeing these beautiful historical tableaux.

The endeavor of the committee to provide simultaneous exercises appealing to different tastes and interests, and to open the Loan Collection and Trades exhibit at convenient hours for several days instead of a single day, proved to be satisfactory.

The clergymen of the various churches kindly responded to the invitation of the town to preach appropriate sermons, or to make suitable allusion to the approaching anniversary, on Sunday, May 17.

The invitation of the Town to the town of North Andover to unite with us in the celebration was not officially accepted, but a voluntary committee was made up in North Andover to co-operate with our own committee, and very efficient assistance was rendered, particularly in the loan collection. Many citizens of North Andover, some of them specially invited guests of the town of Andover, contributed by their presence to the distinction of the celebration.

The official program and other documents submitted herewith and made a part of this report show the work that was done by the various sub-committees, and the various exercises that were held, beginning with Saturday, May 16, 1896, and closing with the band concert and fireworks on the evening of Wednesday, May 20.

The citizens showed from the beginning to the end a patriotic interest in the celebration and the committees experienced from almost all of them a hearty co-operation. The attendance from abroad and the responses to the special invitations extended by the committee to distinguished representatives of the neighborhood, the county, the state, the colleges and learned societies, and the nation, were very cordial and gratifying.

The committee feel that it is their bounden duty to speak in the highest terms of the manner in which the orator, poet, and toast-master discharged the several duties which they undertook at the invitation of the town, and which called out the most striking expressions of admiration and praise.

The principal duty remaining for the committee is to carry forward to completion, the book of the proceedings of the celebration, a

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work already far advanced, but for which some additional time is required.

The town generously voted the sum of $4500 for the purposes of the committee. The receipts and expenditures of the committee are shown in detail in the Selectmen's report, and are here appended. The balance on hand reported is $932.62, an amount which the committee regard as ample for the publication of the proceedings and the official payments of the expenses of the celebration. A copy of the proceedings will be delivered free of cost, to the head of every family in town on application duly received by the secretary of the committee, on or before May 1.

Your committee recommend accordingly the following votes:

Voted that the thanks of the town of Andover be and hereby are extended to the pastors of the churches in Andover and North Andover who observed the Anniversary Sunday, May 17, and to the Andover Woman's Missionary Society, for the meeting held under their auspices on the evening of that day; to the orator, Albert Poor, Esq., for his able historical oration; to Mrs. Annie Sawyer Downs, for her beautiful poem; to Professor John Wesley Churchill for his admirable rendering of the poem and for his very acceptable service as presiding officer and toast-master at the dinner; to the Rev. F. R. Shipman, chaplain of the day; to the ladies and gentlemen of the North Andover committee, for their hearty and helpful co-operation; to the ladies and gentlemen who acted with so much efficiency and success as members of the sub-committees; and to all who in any way contributed, directly or indirectly, to the successful celebration of this notable anniversary.

Voted that the Committee of Fifteen be continued the coming year and instructed to make a final report at the annual town meeting in March, 1898.

Respectfully submitted,

For the Committee,

CECIL F. P. BANCROFT, *Chairman.*

Professor Harris in moving the adoption of the report, said: "In listening to the various votes of thanks, I noticed that one most important one had been omitted, and that was a

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vote of thanks to the general committee for their services. I now would move you, sir, that we adopt this report with the addition of a generous vote of thanks to the general committee." The report as amended was accepted.

FINANCIAL STATEMENT

The following statement shows the different expenses of the celebration:

Appropriation,	$4500 00	
Receipts from Banquet,	730 50	
Receipts from Loan Collection,	87 20	
		$5317 70
Historical Tableaux,	$ 395 36	
Children's Entertainment,	105 93	
Loan Collection,	393 87	
Banquet,	1179 79	
Music,	665 24	
Decorations,	362 23	
Transportation,	250 00	
Salute and Fireworks,	504 00	
Procession,	36 40	
Trades Exhibit,	9 00	
Invitation and Guests,	111 34	
Sports,	108 75	
Police,	113 00	
Miscellaneous,	150 17	
		$4385 08
Balance (publication fund),		$932 62

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COMMITTEES

The following ladies and gentlemen composed the committees in charge of the different features of the celebration:

Committee of Fifteen

Executive

CECIL F. P. BANCROFT, Chairman.

GEORGE H. POOR,	JOSEPH M. BRADLEY,	JOHN PHELPS TAYLOR,
PETER D. SMITH,	WILLIAM C. DONALD,	WILLIAM MARLAND,
ARTHUR BLISS,	GEORGE W. FOSTER,	BALLARD HOLT,
ALFRED L. RIPLEY,	SAMUEL H. BOUTWELL,	JOSEPH W. SMITH,

H. F. WILSON, JOHN N. COLE, Secretary.

Finance

THE COMMITTEE OF FIFTEEN, WITH GEORGE H. POOR, Chairman.

Invitation and Guests

CECIL F. P. BANCROFT, Chairman.

VARNUM LINCOLN,	E. P. CHAPIN,	JOHN N. COLE,
SAMUEL H. BOUTWELL,	T. A. HOLT,	E. KENDALL JENKINS,
FRANCIS H. JOHNSON,	JOSEPH A. SMART,	WILLIAM C. DONALD,
ARTHUR BLISS,	SELAH MERRILL,	JOHN PHELPS TAYLOR,
GEORGE W. W. DOVE,	CHARLES GREENE,	WILLIAM M. WOOD,
WILLIAM S. JENKINS,	GEORGE H. POOR,	WILILAM B. GRAVES,
HORACE H. TYER,	GEORGE RIPLEY,	C. H. MARLAND,
WM. G. GOLDSMITH,	JAMES E. DENNISON,	FELIX G. HAYNES,
JOSEPH W. SMITH,	EGBERT C. SMYTH,	JOHN S. STARK,
GEORGE W. FOSTER,	WARREN F. DRAPER,	CHARLES H. FRYE,

ALBERT S. MANNING, GEORGE HARRIS.

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Evening Reception and Tableaux

ALFRED L. RIPLEY, Chairman.

MISS EMILY MEANS, MRS. M. S. MCCURDY, J. NEWTON COLE,
MISS MARY B. MILLS, F. S. BOUTWELL, GEORGE A. HIGGINS,
MISS ALICE BUCK, JOHN W. BELL.

Decorations

GEORGE W. FOSTER, Chairman.

W. H. COLEMAN, CHARLES H. SHEARER, JOHN E. SMITH,
GEORGE D. MILLETT, MISS EMMA J. LINCOLN, WILLIAM P. REGAN,
MISS FLORENCE PARKER, EDWARD W. BURTT.

Music

ARTHUR BLISS, Chairman.

DAVID SHAW, MRS. M. E. GUTTERSON, JOSEPH A. SMART,
T. FRANK PRATT, MISS ELLEN C. SNOW, CHARLES H. NEWTON,
CHAS. H. GILBERT.

Salute and Fire Works

JOHN L. SMITH, Chairman.

BALLARD HOLT, LEWIS T. HARDY, GEORGE W. CHANDLER,
JOSEPH F. COLE.

Procession

PETER D. SMITH, Chairman.

WILLIAM MARLAND, FRANK E. GLEASON, H. BRADFORD LEWIS,
M. A. CLEMENT, J. M. BEAN, MOSES L. FARNHAM,
J. WARREN BERRY, JAMES B. SMITH, P. J. HANNON,
GEORGE S. COLE.

Children's Festival

JOSEPH W. SMITH, Chairman.

JOHN ALDEN, MISS M. DONOVAN, COLVER J. STONE
J. NEWTON COLE, MISS FRANCES MELDRUM, T. DENNIE THOMSON,
MRS. J. E. JOHNSON, REV. F. A. WILSON.

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Printing

JOHN N. COLE, Chairman.

HOWELL F. WILSON, FRANK T. CARLTON, MRS. ANNIE S. DOWNS,
JOSEPH W. SMITH.

Sports

JOSEPH M. BRADLEY, Chairman.

WILLIAM ODLIN, J. W. MANNING, WALTER BUCK,
HERBERT F. CHASE, ANTOINE B. SAUNDERS, GEORGE D. PETTEE,
FRANK S. MILLS.

Banquet

WILLIAM MARLAND, Chairman.

JOHN H. FLINT, BROOKS F. HOLT, CHARLES H. SHATTUCK,
CHARLES L. CARTER, B. FRANK SMITH, J. WESLEY CHURCHILL.

Loan Collection

SAMUEL H. BOUTWELL, Chairman

M. C. ANDREWS, WILLIAM MARLAND, GEORGE F. BAKER,
JAMES W. HUNT, CHARLES C. CARPENTER, SAMUEL J. BAILEY,
DAUGHTERS OF THE REVOLUTION.

Transportation

HOWELL F. WILSON, Chairman.

AMOS BLANCHARD, ABRAHAM MARLAND, J. W. BARNARD,
WILLIAM H. HIGGINS.

Manufactures and Trades Exhibit

HOWELL F. WILSON, Chairman.

JOHN H. FLINT, GEORGE F. SMITH, EMIL HOFFMAN,
SAM D. STEVENS.

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INVITED GUESTS

The following were invited to the celebration:

THE PRESIDENT OF THE UNITED STATES, HON. GROVER CLEVELAND.
HIS EXCELLENCY, ROGER WOLCOTT, GOVERNOR OF THE COMMONWEALTH.
HIS WORSHIP, ALDERMAN HENRY HARWOOD, MAYOR OF ANDOVER, ENGLAND.

ADJUTANT GENERAL SAMUEL DALTON,
BRIGADIER GENERAL ALBERT O. DAVIDSON,
COL. WILLIAM M. BUNTING,
COL. WILLIAM E. BARRETT,
COL. FRED T. WALSH,
} OF THE GOVERNOR'S STAFF.

HON. F. H. APPLETON, Peabody.
MRS. MOSES ABBOTT, Andover.
HON. CHARLES FRANCIS ADAMS, Boston.
PRESIDENT E. B. ANDREWS, D. D., Providence, R. I.
HON. J. C. ABBOTT, Lowell.
HON. EDWIN H. ABBOT, Cambridge.
CAPT. JOHN G. B. ADAMS, Lynn.
ARTHUR BLISS, Andover.
SAMUEL H. BOUTWELL, Andover.
EDWARD B. BISHOP, Haverhill.
HOLLIS R. BAILEY, Boston.
MRS. WILLIAM F. BARTLETT, Pittsfield.
LIEUT. GEORGE T. BROWN, Malden.
REV. HENRY E. BARNES, D. D., North Andover.
WILLIAM G. BROOKS, North Andover.
*HON. BENJ. F. BRICKETT, Haverhill.
HENRY M. BROOKS, Salem.
MRS. ESTHER H. BYERS, New York, N. Y.
JOHN CROSBY BROWN, New York, N. Y.
*MISS HELEN C. BRADLEE, Boston.
HON. ALEXANDER B. BRUCE, Lawrence.
HON. R. R. BISHOP, Newton Center.
HON. W. G. BASSETT, Northampton.
REV. DR. W. B. BROWN, Newark, N. J.
REV. J. J. BLAIR, Wallingford, Ct.
REV. LEVERETT BRADLEY, Philadelphia, Pa.

*Deceased.

CLINTON A. CLARK, Methuen.
DANIEL S. CHASE, Haverhill.
PRESIDENT FRANKLIN CARTER, LL. D., Williamstown.
MRS. HELEN G. COBURN, Boston.
COL. GEORGE H. CAMPBELL, Lawrence.
PRESIDENT E. H. CAPEN, D. D., Tufts College.
CHARLES H. CLARK, Haverhill.
CAPT. JOHN CLARK, Cambridge.
REV. G. W. CLOUGH, Mechanicsville, Vt.
E. A. CARPENTER, North Reading.
AARON A. CURRIER, North Andover.
PROF. JOHN WESLEY CHURCHILL, Andover.
GENERAL W. J. DALE, North Andover.
*WILLIAM J. DALE, JR., North Andover.
PRESIDENT TIMOTHY DWIGHT, D. D., New Haven, Ct.
REV. DR. E. WINCHESTER DONALD, Boston.
JOHN WARD DEAN, Medford.
HON. JAMES H. DERBYSHIRE, Lawrence.
PATRICK P. DAW, North Andover.
JOHN M. DANFORTH, Lynnfield Center.
MRS. ANNIE SAWYER DOWNS, Andover.
HON. RALPH EMERSON, Rockford, Ill.
PRESIDENT CHARLES W. ELIOT, LL. D. Cambridge.
HON. WILLIAM C. ENDICOTT, Salem.

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Rev. Samuel Hopkins Emery, D. D., Taunton.
Frank A. Fitzgerald, Tewksbury.
Rev. Dr.D. T. Fiske, Newburyport.
Hon. William P. Frye, Lewiston, Me.
Miss Alice French, Davenport, Iowa.
F. C. Faulkner, Keene, N. H.
Theophilus C. Frye, Lawrence.
J. D. W. French, North Andover.
Hon. Newton P. Frye, North Andover.
Chief Justice W. A. Field, Boston.
F. H. Farmer, Tewksbury.
William E. Gowing, Wilmington.
Rev. F. W. Greene, Middletown, Ct.
Mrs. David Gray, Andover.
Dr. Samuel A. Green, Boston.
Abner C. Goodell, jr., Salem.
President M. E. Gates, LL. D., Amherst.
Joseph D. Gowing, North Reading.
George F. Heeland, Dracut.
Hon. William H. Hodgkins, Somerville.
Walter H. Hayes, North Andover.
Lieut. S. C. Hervey, Boston.
Major Horace Holt, Salt Lake City, Utah.
Hon. Joseph Sidney Howe, Methuen.
Rev. E. B. Haskell, Worcester.
Mrs. Dean Holt, Andover.
Hon. Rowland Hazard, Peacedale, R. I.
Alpheus H. Hardy, Boston.
Dr. J. M. Harlow, Woburn.
Mrs. J. M. Harlow, Woburn.
Hon. George F. Hoar, Worcester.
William J. Halliday, Jr., North Andover.
Hon. Rollin E. Harmon, Lynn.
Hon. F. A. Hill, Boston.
President W. Dew. Hyde, Brunswick, Me.
Mrs. Sarah F. F. Howarth, Andover.
Mrs. President Julia Irvine, Wellesley.
Hon. George S. Junkins, Lawrence.
Samuel A. Johnson, Salem.
Arthur S. Johnson, Boston.
Miss Sarah Kittredge, North Andover.
Hon. W. S. Knox, Lawrence.
Ballard Lovejoy, Andover.
Charles Lilley, Lowell.
Rev. Stephen C. Leonard, Orange, N. J.
The Right Rev. William Lawrence, Cambridge.
Rev. James H. Laird, Hinsdale.
Hon. Henry Cabot Lodge, Nahant.
Hon. George P. Lawrence, North Adams.
John O. Loring, North Andover.
Charles W. Lee, Reading.
George E. Marshall, Tewksbury.
Rev. Alexander Mckenzie, D. D., Cambridge.
Mrs. President Elizabeth Storrs Mead, South Hadley.
Edwin D. Mead, Boston.
Mortimer B. Mason, Boston.
Hon. G. V. L. Meyer, Boston.
Prof. Charles M. Mead, D. D., Hartford, Ct.
Marcus Morton, Boston.
N. E. Morton, Lawrence.
Rev. F. B. Makepeace, Springfield
Prof. George Mooar, D. D., Oakland, Cal.
Hon. Charles T. Means, Manchester, N. H.
Rev. M. J. Murphy, Lawrence.
W. F. Merrill, New York, N. Y.
George O. Marsh, Methuen.
Major George S. Merrill, Lawrence.
Miss Margaret Wendell Newman, Andover.
Rev. Charles Noyes, North Andover.
E. M. Nichols, Wilmington.
Theodore M. Osborne, Salem.
Hon. William M. Olin, Boston.
Frederick Patch, Lawrence.
Rev. E. G. Porter, Ashmont.
Hon. Dean Peabody, Lynn.

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JUDGE CHARLES A. PEABODY, New York, N. Y.
*SAMUEL PHILLIPS, Andover.
WILLIAM POOR, Andover.
MRS. CLARISSA ABBOTT POOR, Andover.
ALBERT POOR, ANDOVER.
LIEUT. CHARLES H. POOR, North Andover.
REV. DR. A. H. QUINT, Boston.
MRS. ESTHER RANDALL, Andover.
ROBERT RUSSELL, Holyoke.
REV. J. J. RYAN, Cambridge, N. Y.
A. HERBERT ROBINSON, Lawrence.
HON. JOHN C. ROPES, Boston.
HON. JOSEPH S. ROPES, Norwich, Ct.
THOMAS H. RUSSELL, Boston.
W. I. RUGGLES, Reading.
J. MILTON ROBINSON, North Reading.
ALFRED SAGAR, Methuen.
HORACE E. SCUDDER, Cambridge.
PRESIDENT W. G. SPERRY, D. D., Olivet, Mich.
MRS. WILLARD G. SPERRY, Olivet, Mich.
HON. STEPHEN SALISBURY, Worcester.
HON. OLIVER STEVENS, Boston.
GENERAL HAZARD STEVENS, Boston.
JOHN S. STARK, Ballardvale.
REV. F. R. SHIPMAN, Andover.
SAMUEL D. SMITH, Marblehead.
HOWARD A. STEVENS, Dracut.
HON. MOSES T. STEVENS, North Andover.
MRS. M. T. STEVENS, North Andover.
PRESIDENT L. CLARK SEELYE, D. D., Northampton.
A. R. SANBORN, Lawrence.
HON. E. J. SHERMAN, Lawrence.
HON. WILLIAM H. STRONG, New York, N. Y.
PRESIDENT GEORGE W. SMITH, D. D., Hartford, Ct.
DAVID SMITH, U. S. N., Washington, D. C.
COMMANDER E. T. STRONG, U. S. N., Bryn Mawr, Pa.
MRS. CHARLES SMITH, New York, N. Y.
REV. J. V. STRATTON, Scottsdale, Pa.
*MRS. HARRIET BEECHER STOWE, Hartford, Ct.
HON. GEORGE O. SHATTUCK, Boston.
HON. DANIEL SAUNDERS, Lawrence.
CHARLES J. SARGENT, Wilmington.
MRS. PAMELIA STEVENS, Andover.
PROF. J. H. THAYER, D. D., Cambridge.
LUCIUS TUTTLE, Boston.
PRESIDENT WILLIAM J. TUCKER, D. D., Hanover, N. H.
REV. E. S. THOMAS, North Andover.
DR. NATHANIEL C. TOWLE, Andover.
REV. DR. JAMES G. VOSE, Providence, R. I.
WILLIAM P. VARNUM, Dracut.
REV. DR. J. W. WELLMAN, Malden.
REV. DR. W. H. WILLCOX, Malden.
REV. DR. G. L. WALKER, Hartford, Ct.
PRESIDENT FRANCIS A. WALKER, LL. D., Boston.
PRESIDENT WILLIAM F. WARREN, D. D., Boston.
HON. JOHN A. WILEY, North Andover.
REV. WILLIAM G. WOODBRIDGE, Griffin, Ga.
HON. CARROLL D. Wright, Washington, D. C.
HON. ALDEN P. WHITE, Salem.
REV. E. S. WILLIAMS, Oakland, Cal.
REV. DR. GEORGE FREDERICK WRIGHT, Oberlin, Ohio.
MRS. ELIZABETH STUART PHELPS WARD, Newton Center.
WILLIAM WHITMAN, Brookline.
WILLIAM H. WIGHTMAN, Reading.
SIMON WARDWELL, Andover.

*Deceased.

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THE OFFICIAL PROGRAM

SATURDAY, MAY 16

7.30 P. M., AT TOWN HALL: Historical Tableaux, Children's evening.

SUNDAY, MAY 17

10.30 A. M., AT THE CHURCHES IN ANDOVER AND NORTH ANDOVER: Historical Sermons. 7.30 P. M., AT SOUTH CHURCH: Union Missionary Service under the auspices of the Andover Woman's Missionary Society.

MONDAY, MAY 18

8.00 P. M., AT TOWN HALL: Historical Tableaux, free admission by ticket.

TUESDAY, MAY 19

8.00 P. M., AT TOWN HALL: Historical Tableaux, free admission by ticket.

WEDNESDAY, MAY 20

SUNRISE AND SUNSET: Salute and Bells. Procession, 9 A. M.

LITERARY EXERCISES IN THE SOUTH CHURCH. 11 A.M.

Presiding Officer, Dr. C. F. P. Bancroft.
Music, Waltham Band.
Prayer by Rev. F. R. Shipman, Chaplain.
Singing, "O God beneath thy guiding hand," Band accompaniment.
Oration by Albert Poor, Esq.
Music, Waltham Band.
Poem by Mrs. Annie Sawyer Downs, read by Prof. John Wesley Churchill.
Singing, "My Country 'tis of thee," band accompaniment.

CHILDREN'S FESTIVAL

11 A.M. At the Town Hall. For children only.

BANQUET

1.30 P.M. In tent on Bartlet Street: Presiding Officer, Prof. Churchill. Speaking by distinguished guests. Music by Baldwin's Cadet Band.

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WEST PARISH CHURCH

Founded in 1826.

Sermon by Rev. Wm. C. Merrill.

Text: "*For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him.*" Deut. 32:9–13."

SUBJECT — "UNTO THIS TIME."

CHRIST CHURCH

Founded in 1835.

Sermon by the pastor, Rev. Frederic Palmer.

Text: "*And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.*" Rev. 21:10.

SUBJECT — "CHARACTERISTICS OF THE IDEAL COMMUNITY REPRESENTED IN ANDOVER."

FREE CHRISTIAN CHURCH

Founded in 1840.

Sermon by the pastor, Rev. Frederic A. Wilson.

Text: "*I have considered the days of old, the years of ancient times.*" Psalms 77:5.

SUBJECT — "EARLY CHURCH LIFE IN MASSACHUSETTS."

ST. AUGUSTINE'S CHURCH

Founded in 1852.

Sermon by the pastor, Rev. Thomas A. Field, O. S. A.

Text: "*Let every soul be subject unto the higher powers; for there is no power but of God, and those that are ordained of God.* Romans 13:1, 2.

SUBJECT — "DUTY OF THE PRESENT DAY CITIZEN"

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BAPTIST CHURCH

Founded in 1858.

Sermon by the pastor, Rev. F. W. Klein.

Text: "*A city that is set on a hill cannot be hid.*" Matt. 5 : 14.

SUBJECT — "ANDOVER'S TRUE PROMINENCE."

CHAPEL CHURCH

Founded in 1865.

Sermon by Prof. John Phelps Taylor.

Text: "*If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth; If I prefer not Jerusalem above my chief joy.*" Psalm 137 : 5, 6.

SUBJECT — "THE SPIRIT OF EDUCATIONAL ANDOVER."

BALLARDVALE CONGREGATIONAL CHURCH

Founded in 1854.

Sermon by Rev. J. C. Evans.

SUBJECT — "THE DEVELOPMENTS IN THE ECCLESIASTICAL AND MORAL HISTORY OF ANDOVER."

FIRST CHURCH, NORTH ANDOVER

Founded in 1645.

Sermon by the pastor, Rev. Charles Noyes.

Text: "*Enquire I pray thee, of the former age and prepare thyself to the search of their fathers.*" Job 16 : 8.

TRINITARIAN CHURCH, NORTH ANDOVER

Founded in 1834.

Sermon by the pastor, Rev. H. E. Barnes, D.D.

Text: "*One generation shall praise thy works to another and shall declare thy mighty acts.*" Psalms 145 : 4.

SUBJECT — "A GLANCE AT NORTH ANDOVER'S TWO HUNDRED AND FIFTY YEARS OF HISTORY."

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HISTORICAL TABLEAUX

No better review of this beautiful and artistic feature of the celebration could be made for a record than to reproduce in fac simile the program which so appropriately announced it, as shown in the following pages.

A SPECTACLE

OF

Moral and Pleasing Pictures

FROM Yᴱ HISTORIE OF

Yᵉ Ancient Towne of Andover

Within Yᵉ Massachusetts Bay Colony
From Yᵉ Yeare of Our Lord
1646 to 1789 . . . .

To be shewn in Yᵉ Towne House
On yᵉ 16th, yᵉ 18th, and yᵉ 19th Nights of yᵉ Month of May,
In yᵉ Yeare of Our Lord 1896

At eight of ye clock on ye 18th and ye 19th nights,
and at half after seven of ye clock ye 16th
night, for ye welfare of ye children

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1 Ye Passing of ye Red Men

"At a General Court at Boston, 6th 3d mo. 1646, Cutshamache, Sagamore of Ye Massachusetts came into Ye Corte & acknowledged yt for the sum of £6 and a Coat which he had already received, he had sold to Mr. John Woodbridge in behalfe of ye inhabitants of Cochichawicke now called Andover all his right interest & privilege in ye land 6 miles southward from ye town, two miles eastward to Rowley bounds be ye same more or lesse, northward to Merrimack River."

2 Ye Pioneers

"To raising Townes and Churches new in wilderness they wander
First Plymouth and then Salem next were placed far asunder,
Woburn, Wenham, Redding, built with little Silver Mettle
Andover, Haverhill, Berris-banks their habitation settle."

3 Ye Attack

"To the Honoured Counci The malitiah of our towne do humbly request your Honours to consider our condition. The enemy has twice assaulted us; the last was Saturday last, who slew a lusty younge mane & took his brother a youth & carried him away: we had sum fforces to helpe us bute the enemy cannot be found when we goe after them."

4 Ye Acadians

"In 1756 twenty-two Acadians were sent to Andover, and the families of Jacques and Charles Esbert were placed in a house on the estate of Mr. Jonathan Abbott, to his great annoyance. But as his descendants relate, the Acadians completely conquered the prejudices of this family and of the community. They were industrious and frugal, and commended their religion by their good conduct. When they went from Andover, Mr. Abbott's family parted from them with sincere regret. Two of them sent a souvenir to Mr. Abbott, which the family still keep, a beautifully carved and polished powder horn, made by their own hands. It is inscribed

"JONATHAN ABBOTT
HIS HORN MADE IN ALENSTOWN APRIL YE 5 1770
I powder with my brother ball
Most hero-like doth conquer all."

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5 Ye Witchcraft

"Touching and sad a tale is told,
Like a penitent hymn of the Psalmist old,
Of the fast which the good man life-long kept
With a haunting sorrow that never slept.
As the circling year brought round the time
Of an error that left the sting of crime,
When he sat on the bench of the Witchcraft Courts
With the Laws of Moses and Hale's Reports,
And spake, in the name of both, the word,
That gave the witch's neck to the cord,
And piled the oaken planks that pressed
The feeble life from the warlock's breast."

6 Ye Spinning Bee

The town of Andover made an appeal, in 1787, "to the good sense and virtuous dispositions of the female sex, to the younger as well as the elder, that they would by their engaging example, economy, and simplicity in dress, giving preference to that clothing which is produced from our own flocks and from our own fields, encourage home industries.

. . . . . .

At one time, the towns were obliged by law to have a certain amount of spinning done."

7 Ye Reception of Gen. Washington by Madam Phillips at ye Mansion House

This was the largest and most elegant house which had ever been built in the town. Its raising (in 1781) was an occasion of universal interest. The whole town were gathered together on the hill, watching with mingled anxiety and delight as section after section of the heavy frame was raised. The Rev. Mr. French made a fervent prayer for its successful accomplishment, and when all was finished without accident, thanks and festivity followed. Judge Phillips kept open house, and entertained guests of high and of low degree with dignified courtesy and generous hospitality. Many were the illustrious visitors at the Mansion House. Here, in the southeast parlor, George Washington was received by Madame Phillips and her friends, during the Presidential tour. The chair in which he sat was adorned by Madame Phillips with a ribbon; this, on the day when she heard the news of his death, she took off and put in its stead a mourning badge of crape."

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MAY TWENTIETH
1896

Andover in all her glory, under fair skies and in a bright array of flags and bunting, was all prepared for this eventful day in her history. All roads led to Andover on this fair May morning, and the gaily bedecked streets were early full of life. At the stroke of the clock that tolled off the hour of nine a. m. the day's pleasure had begun, and one event after another in order and precision told how well the preliminary arrangements had been made. Something for everybody to enjoy, and some event to make the day memorable to each attendant had been provided, and from the morning salute to the boom of the good night rocket, not an accident occurred, nor a detail of the program miscarried, in the making of Andover's two hundred and fiftieth birthday a glorious success.

THE PROCESSION

The procession formed as announced in the official program and was made up as follows:

Platoon of Police. Chief, George W. Mears.
Baldwin's Cadet Band, 25 men. J. Thomas Baldwin, Leader.
Post 99, G. A. R., 40 men. Commander, J. M. Bean.

CHIEF MARSHAL, PETER D. SMITH.

AIDS: C. L. Carter, M. C. Andrews, F. M. Hill, F. E. Gleason, Herbert Goff, H. H. Noyes, Emanuel Downing.

Guests in Carriages.

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First Division—Color Red

JAMES B. SMITH, MARSHAL.

AIDS: C. H. Forbes, A. A. Freeman, Peter Smith, W. J. Butterfield, Clarence Goldsmith, J. Lewis Smith, Ralph A. Trow.

Andover Brass Band, 25 men. C. H. Newton, Leader.

Punchard Cadets, 30 boys. Henry Bodwell, Captain. Phillips Academy Seniors, in caps and gowns. 900 School Children.

Second Division—Color White

H. BRADFORD LEWIS, MARSHAL.

AIDS: E. A. Hanson, W. A. Donald, M. J. Crowley, W. J. Burns, R. A. Watson, C. B. Jenkins, J. F. Cole, John Downing.

Haverhill City Band, 25 men. T. D. Perkins, Leader.

FIRE DEPARTMENT. Chief, Lewis T. Hardy. Steamer Company, No. 1, 20 men. Foreman, G. A. Holt. Hose Wagon. Two Steamers. H. and L. Truck. J. P. Bradlee Co., No. 2, 10 men. Allan Simpson, Foreman.

Third Division—Color Blue

M. A. CLEMENT, MARSHAL.

AIDS: F. P. Higgins, Dennis Sweeney, J. H. Campion, Stephen Abbott, John Collins, Geo. L. Burnham, George E. Holt, E. C. Pike, Augustus Nolan, W. B. Cheever, Harry Holmes, N. G. Gleason, M. E. Clemons, F. H. Foster.

Waltham Watch Co. Band, 25 men. J. M. Flockton, Leader.

TRADES.

GROCERS: T. A. Holt & Co., six teams; Smith & Manning, five teams; J. H. Campion, five teams; P. J. Daly, three teams.

PROVISION DEALERS: Valpey Bros., four teams; J. P. Wakefield, three teams; L. H. Eames; W. G. Brown.

FISH DEALERS: T. J. Farmer, three teams; J. Hutcheson, two teams.

MILK DEALERS: Mrs. W. T. Sellers, two teams; M. H. Gould, George L. Averill.

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ANDOVER GRANGE: decorated barge and barouche, containing goddesses.

MAVERICK OIL COMPANY: three-horse truck, and decorated float representing "Washington crossing the Delaware."

BALLARDVALE LITHIA WATER COMPANY: two wagons, with display of product.

WOOD AND COAL: Frank E. Gleason, five teams.

BUILDERS: Hardy & Cole, three teams.

EXPRESS: American, two teams; B. B. Tuttle, two teams.

TAILORS: P. J. Hannon, Burns & Crowley.

PLUMBERS: Michael T. Walsh, George Saunders, William Welsh, E. C. Pike.

FLORISTS: Mrs. Hannah Woodbridge, Geo. Piddington, J. H. Playdon.

SMITH & DOVE MANUFACTURING CO.: wagon load of product.

CONCRETE: J. Duffy.

WAGONS: J. W. Poor.

BOOTS AND SHOES: B. Brown.

TEA: Joseph W. Higgins.

STABLE KEEPER: W. H. Higgins, fancy brake.

CARRIAGES: William Poor.

SHOE MANUFACTURER: J. W. Barnard & Son, decorated shoe.

BLACKSMITH: Anderson & Bowman.

The route of march was as follows: High Street, through Walnut and Maple Avenues, Summer to Whittier, East Chestnut, Central, Phillips, Abbott, School and Main Streets to Elm Square.

The line was reviewed by the Marshal and Staff at Punchard Avenue.

LITERARY EXERCISES

At 11 a. m. the South Church was filled with a large audience of citizens and invited guests, who listened with interest and close attention to the notable exercises provided. Rev. Cecil F. P. Bancroft, LL.D., presided and introduced the following program:

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I.
MUSIC, - - Waltham Band

II.
PRAYER, - - - Rev. Frank R. Shipman, Chaplain

III.
SINGING, - - "O God Beneath Thy Guiding Hand"

IV.
HISTORICAL ORATION, - - - Albert Poor, Esq.

V.
MUSIC, - - - - - Waltham Band

VI.
HISTORICAL POEM, - - - Annie Sawyer Downs

VII.
"AMERICA" - - - - Band and Audience

CHILDREN'S ENTERTAINMENT

While the older citizens and guests were assembled at the Church, at the Town Hall an exhibition had been provided for the children only, and here they were delightfully entertained by the following program:

1 WONDERFUL FEATS OF PRESTIDIGITATION.
PROF. FLOYD.

2 *a* XYLOPHONE SOLO, "Klappermeier Galop." *Ringleben*
(The Xylophone used was made by Miss Miles.)

b CORNET SOLO, "Polka Fantasie Fancies." *Perkins*

c VIOLIN SOLO, "Theme and Varie." *Farmer*
MISS MILES.

3 POLYPHONICAL,
Including a host of imitations of sounds from the realm of Fish, Flesh and Fowl, as well as many curious counterfeits of mechanical operations.
MR. BRYANT.

4 CORNET AND PIANO DUET,
Playing both instruments at the same time.

SWISS STAFF BELLS SOLO, "Silver Bells Gavotte." *Miles*
Arranged and performed by Miss Miles.

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5 MARVELLOUS FEATS OF LEGERDEMAIN.

PROF. FLOYD.

6 *a* ARMY BUGLE CALL, "Reveille," "Tattoo."

b SNARE DRUM SOLO, "Long Roll" and "Quickstep."

(Arranged and performed by Miss Miles in uniform.)

7 VENTRILOQUIAL, introducing "A Family Party."

Mr. Johnson.
Grandmother.
Patrick, not a Johnson.
The Mayor, fond of a nap.
Sam, Tom, Bobby, } Little Johnsons.

MR. BRYANT.

THE SPORTS

The different sporting events planned by the committee began in the morning with bicycle races and ended with athletic sports on the Phillips Academy athletic field in the afternoon. The winners of the different events were:

BICYCLE RACES

The race for riders sixteen years and younger was won by Walter Lamont with Alex. Dundas second.

For riders over sixteen, A. H. Manning first, J. W. Manning second, Charles Bodwell third.

CRICKET MATCH

At 1 o'clock a cricket match was played on the cricket grounds between two teams captained by A. B. Saunders and D. F. Bruce. The former won, 44 to 24.

TRACK AND FIELD EVENTS

100 yards dash—Ralph Trow, 11 2-5 s. 220 yards dash—J. Breslin, 26 2-5 s. 220 yards hurdle—J. Breslin, 31 1-5 s. Half mile race—H. Callum, 2 m. 30 2-5 s. Broad jump—T. Mahoney, 16 ft. 2 in. Potato race—Dickson. Bicycle, egg and spoon race—A. Dundas. Bicycle serpentine race—Joseph W. Smith, Jr.

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BAND CONCERTS

During the day four band concerts were given in different parts of the town as follows:

1 P. M. Cricket Field, Andover Brass Band.
2 P. M. Phillips Academy Field, Haverhill City Band.
3 P. M. Elm Square, Waltham Watch Co. Band.
8 P. M. Locke's Field. Andover Brass Band.

THE BANQUET

At 1.30 P. M. about seven hundred citizens were gathered in the tent provided on Bartlet street for the banquet. Tickets had been placed at $1.50 each and the committee in charge had made ample accommodations for the comfort and enjoyment of the guests. Professor Churchill presided and music was furnished by Baldwin's Cadet Band. A full report of the literary exercises at the banquet, follows the Oration and Poem.

But one set feature of the day's program remained and the same careful planning that had marked all of the committee's work made the fireworks exhibit a fitting close of a memorable day.

But not alone in the enjoyment of the stirring events of the principal day of the celebration is the Quarter Millenial Anniversary of Andover's birth to live in the memory of her citizens; hours had been spent by old and young all through the week in visiting the remarkable Loan Exhibition of Historic Articles in Punchard Hall and the equally interesting display of the present day Manufactures in the lower town hall.

On the following pages will be found the most interesting part of this report. The oration and poem, the speeches of many noted citizens at the banquet, the list of historical articles that so delighted thousands of visitors, a brief review of the exhibition in the town's industrial display, all together make a part of this volume that every citizen will prize.

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Albert Pam.

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THE ORATION

BY ALBERT POOR, ESQ.

MR. PRESIDENT AND FELLOW CITIZENS:

The Reformation in England in the sixteenth century was greatly furthered by the vices and ambitions of Henry VIII. In the early years of his reign, this monarch held his conscience in the keeping of the church, and the book that the royal hand compiled, in which the cause of Leo X. was sustained against the theses of Luther, won for its author and all his successors on the English throne, the title of Defender of the Faith. But, when later the popes either refused to aid him in his ambitious designs upon the continent, or were too slowly inclined to facilitate that rapid rotation of wives this uxorious monarch demanded, the royal lust and ambition, becoming impatient of restraint, cast aside the supremacy of the pope, and the king, scarce better or other than an anti-pope, assumed the headship of the spiritual affairs of his kingdom. Devoid of moral significance as this act of Henry's may have been, it no doubt at once opened England to the reception of those reform doctrines that Luther was inculcating, and with which the atmosphere of European thought was densely charged. From this beginning the Reformation grew apace, and before the end of the reign of Edward VI., son and successor of Henry, the Church of England had been established, with its services and rituals, in the same form substantially as they exist today. The five years of Mary, who succeeded her brother Edward in 1553, were indeed a time of sore torment and distress to the growing cause of reform; the fires of Smithfield, lighted by her, desolated many a home in England, and her decrees, like the fabled laws of Draco, may be said almost to have been written in blood. During her reign it is estimated that almost three hundred victims perished at the stake. What measure of Romanist zeal might not be expected of her who was at once the wife of Philip II. and the granddaughter of Ferdinand and Isabella! What bitter vengefulness might not well inhere in the spirit of the daughter of Catharine of Aragon!

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With the accession of Elizabeth, however, the protestant church was restored, and the acts of Parliament passed immediately upon her accession to the throne, confirmed to her the sole leadership of the Established Church. With the new sovereign came back to England the hordes of protestants who had taken refuge in Geneva, Amsterdam, and other continental strongholds of free thought; they brought back with them their own ideas of forms of worship, and soon the Established Church, in alarm over the great and increasing numbers of the Nonconformists, created its Star Chambers and High Commissions that in their turn became almost as oppressive as had been Mary and her Romish bishops. Everywhere the spirit of independent free thought was abroad, and finally, in very fear for the well-being of the Establishment, was passed in 1593 the Act of Conformity. The purpose of this statute was to compel attendance upon the services of the Established Church, and those who failed to obey its enactments were doomed to abjure the realm and go into perpetual banishment, or, declining to leave, or if, having departed, they should be so bold as to return, the penalty was death. The congregations founded in England for the time were broken up; many of the Nonconformists went to Holland, where they founded churches according to their own ideas, "walking," as they claimed, "in all the ways which God had made known or should make known to them." And here it is that Scrooby and Delft Haven, Amsterdam and Leyden, the Speedwell and the Mayflower, John Robinson, Elder Brewster, and Plymouth Rock, become names at the mere mention of which New England hearts fill with pride, and in the long retrospect of almost thrice one hundred years are the luminous points where begin the annals of American history. Here comes into being the wonderful compact on the Mayflower, that fruitful germ out of which has been evolved all our modern constitutions; and here begins in the spirit of godliness, with fervent prayer, and a fortitude known only to heroes' breasts, the first settlement of New England, that was destined in the fulness of time to grow into the great republic.

The strict proprieties of this occasion do not permit me to enter into any detail of the early history of Plymouth; our immediate concern is with the Massachusetts Bay settlement, which, with its greater wealth and vigor, was destined to absorb its sister colony of Plymouth. But back of all this movement to New England, was a high moral

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insistence on freedom of thought and practice in matters religious, and no doubt the persecutions by the heads of the Establishment in England, and the tyrannous statute of 1593, were the bitter constraint that led most of the early settlers to leave the comforts of England and to undergo the privations of life in the new world. Too much cannot be said in praise of the exalted piety and religious fervor of the forty-one immigrants with their families on the Mayflower, but it has often seemed to me that the voyage itself was not undertaken with due regard to the difficulties to be met, or with such knowledge as its projectors might have easily attained; their voyage began too late in the season, their numbers and supplies were inadequate, and they settled on unfertile soil. Hence their slow progress, and hence it was that at the end of ten years they numbered scarcely three hundred souls. But still they had no dictation in matters of religion; though their trials were great, still, as Brewster wrote, "it is not with us as with those whom small things can discourage;" and from England came back the cheering words: "Let it not be grievous unto you that you have been instrumental to break the ice for others: the honor shall be yours to the world's end." And so with encouraging words, and such supplies as could be furnished, the Puritans in England had constantly in mind the little settlement in Plymouth; eagerly they sought to obtain a larger settlement, and finally in 1629 King Charles granted the charter for the Massachusetts Bay.

With the issuing of the charter, the zeal for New England grew apace. Among the country gentry and the tradespeople prospectuses were issued, containing a description of Massachusetts; and upon the lists of those interested in the movement appear names, no longer of poor men and artizans, as in the case of Robinson ten years before, but of professional men, the proprietors of landed estates, as well as prosperous tradesmen. Sir Richard Saltonstall, Bradstreet, Dudley, the Winthrops, Ward, Cotton, Hooker and Roger Williams are a sufficient guaranty of the respectability of the movement. First came two hundred men; then April 11th, 1630, came Winthrop in the Arbella, and with him eight hundred carried in a flotilla of eleven ships. "The fleet," says Hubbard, the historian of New England, "was filled with passengers of all occupations, skilled in all kinds of faculties needful for the planting of the new colony." Before the end of the first year, it is estimated that fully fifteen hundred people had

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landed on these shores: and the moral tone of the immigrants was such as to forbid, for a time a least, the approach of mere adventurers. In numbers like this there was certainly an adequate self defence, and the means of the immigrants, the supplies they brought with them, were sufficient to repel harsh physical suffering.

And what was the aspect of the country to which they came? No doubt the beach at Manchester responded musically to the tread of the hunter and the fisherman; the rocks at Marblehead and Swampscott and Nahant reared their gigantic strength against the terrors of the waves; the long stretches of marshes at Newbury and Revere were reflecting to the sun with the various months their neutral tints; but no husbandman then gathered into ricks their abundant growths; no cities then were crowding upon their virgin domain; over them the wild fowl screamed, and the eagle and the hawk swept over their broad expanse in flight high poised above the hazard of the Indian's arrow; while beyond the reach of salt waves, on the higher land forest followed forest in endless succession, save where here and there an Indian encampment had been planted on hill or headland, and the Indian squaw had cleared a bit for the indifferent agriculture, that supplied the needs of her scanty home; the Ipswich, the Merrimac and the Charles flowed unpolluted and unfettered to the sea that gave them birth. Still the sun rose in splendor from the ocean, and sank down to his rest in the forest, flooding the earth and the sky with the majesty of his glory, and, as he withdrew his beam, timidly still the moon and stars came forth that the circle of beauty might be made complete. Yes, it was nature, nature ever beautiful, perhaps not always kindly, arrayed in her native attire, that our ancestors met upon these shores: to her harsher moods they accommodated themselves with fortitude; but her more genial seasons they utilized with foresight and industry.

The advent of so many immigrants as came within the first five years following 1630, necessitated a removal from the coast, and, as there was naturally an eager quest for desirable sites, the availability of Cochichawick as a place of settlement soon became known; for we find as early as March 4, 1635, a vote of the General Court, whereby "it is ordered that the land about Cochichowicke shalbe reserved for an inland plantacon and that whosoeuer will goe to inhabite there shall have three yeares imunity from all taxes, levyes, publique

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charges and services whatsoeuer (military discipline onlly excepted)," and three commissioners were appointed to "license any that they thinke meete to inhabite there, and that it shalbe lawfull for noe pson to goe thither without their consent or the maior pte of them." Though set apart thus early as an inland plantation, settlers, deterred no doubt by the falls in the Merrimac and the trackless woods, did not come forward to acquire what was lying ready at their hands. As the settlers, however, stretched outward more and more, the merits of the location became better known, and soon citizens of Newtowne, now Cambridge, presented a petition for their own occupation, and their request might have been granted but for the intervention of that element of personal influence which goes so far today in shaping the course of practical legislation.

In the year 1639 there was living in Ipswich a minister of the name of Nathaniel Ward; originally bred to the bar in his native country, on arriving in New England he gave up a profession that was not much needed in the early settlements, and turned himself to the ministry; his training at the bar made it an easy task for him to write "The Body of Liberties," a masterly statement of the duties and privileges of the freeman of New England, the first Blue Book of Massachusetts, and his ready wit flowed out in a genial satire entitled "The Simple Cobbler of Agawam." Now, this Mr. Ward had a son John who had been bred to the pulpit; also a son-in-law, who had studied medicine; for both these men places were needed, and what more natural than that the father should avail himself of his acquaintance with the distinguished Mr. Winthrop, who had been his neighbor at Ipswich, and was a relative by marriage, to secure for the members of his family and their friends the as yet unappropriated region about Cochichawick? In December 1639 therefore, he wrote a letter to Winthrop reminding him of his promise not to encourage any plantation at Quichichacke or Penticutt, till he and some others had time to speak or write further regarding it. This letter was followed immediately by one from the son-in-law, Dr. Fyrmin, who expressed his favorable opinion of Pentuckett or Quichichwick by Shawshin. Meanwhile, Mr. Ward had engaged in an active canvass for settlers, and soon wrote again to his distinguished friend that his company, which was preparing to go to Quickichwick the next week to view the spot, then consisted of twenty families of very good

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Christians, "and," he adds "in the meantime we crave your secresy and rest;" he remarks also that "our company increases apace from divers towns of very desirable men, whereof we desire to be very choise." The appeals thus made resulted in a vote passed May 13, 1640 (Colony Records), by which the entire question was committed to the friendly care of the Governor, Deputy Governor and Mr. Winthrop, with full power to grant the request of Mr. Ward and his followers, provided that they give their answer within three weeks, and that they build in Cochichawick before the next session of the General Court. It seems probable that immediately after this vote preparations were made for a settlement in Cochichawick, for we find that in a letter from John Woodbridge to Winthrop written in March, 1641, he says that some of his company had "sold themselves out of house and home," and were greatly desirous of securing a settlement as "soone as may be." The relationship existing between John Woodbridge and Governor Dudley[1] gave a certain assurance that the desires of the settlers would be granted. It is noticeable that Nathaniel Ward has entrusted the matter to John Woodbridge; it was not prudent for the Wards to disturb the authorities too often with their requests, and in the meantime, Ward had received a grant of six hundred acres on the Merrimac, and his son was put down for the adjoining parish of Penticutt. It was through the influence of Messrs. Ward and Woodbridge that men from Newbury and Ipswich were licensed to settle in Cochichawick, and it is likely that the settlement began there as early as 1641 or 1642. It is a fact that on September 19, 1644, meetings were called at Rowley to form the church at Haverhill and at Andover, and as the various delegates were unable to agree,[2] they separated to meet again October 2, 1645, and then the churches were formed, and Mr. Woodbridge was appointed to the church at Andover.

The settlement here was small at this time, for Hubbard says that the meeting was called at Rowley because Andover and Haver-

[1] Woodbridge married Dudley's daughter.

[2] Hubbard's History of New England. Ed. 1828. Chap. 48. "But when they were all assembled most of those who were to join together in church fellowship at that time refused to make the confession of their faith and repentance, because, as was said, they declared it openly before in other churches upon their admission into them. Whereupon the members of the churches not being satisfied, the assembly broke up, before they accomplished what they intended."

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The Name of all the Freeholders
in order as they came to towne

Mr Bradstreet
John Glyde
Joseph Dudley
Richard Dummer
John Stobome
Nicholas Holt
Benjamin Woodbridge
John Ayre
Edmond Andrew
Robert Saunders
Daniell Denne
Nathan Parker
Honor Tagues
John Ashott
Richard Blake
William Ballard
John Lowden
Thomas Deane
Isaac Abbott
John Hume
Andrew Allen
Andrew Alger
Thomas Chandler

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hill, "being then but newly erected were not capable to entertain them that were likely to be gathered together on that occasion." With his church about him, there was nothing further for Mr. Woodbridge to do than to acquire the legal title to his settlement, and accordingly he sought out Cutshumache, the sagamore of the Massachusetts Indians, and for the sum of £6 and a coat Cutshumache sold his title, and on the 6th May, 1646, the Indian went before the general court at Boston and confirmed the sale. The story of the transaction is complete in the Colony Records.[1] The final words are as follows, "This purchase ye Corte alowes of and have granted ye said land to belong to ye said plantation for evr, to be ordred and disposed of by them." From this time disappears the old Indian name Cochichawick, and Andover, name dear to the settler from Hants, name now known throughout the world, was the name applied to the new community; the brook is still called Cochichawick brook, while the pond itself, which to-day as in the earliest times, draws down to its placid bosom the forests and the adjacent hills and the sky, bears its old Indian name.

So on the 6th day of the 3rd month of the year 1646, after the gathering of a church, by peaceful barter with the Indians, and by enactment of the general court, Andover as a legal entity came into being, and in commemoration of this event come into this presence today all who are bound to her by whatever ties of kinship or of filial regard. To many of us it is the birthplace of ourselves, and of our ancestors in six or seven generations, and therefore to us it is a day of fond retrospect in matters having an immediate family interest. Here the first settlers selected their home, and here were worked out those puritan ideas for the establishment of which they left their native land. On this festival day there is no place for criticism; the occasion calls rather for fervent gratitude that patience, fortitude and

[1] Colony Records, Vol. 2, p. 159. "At a Genrall Corte at Boston the 6th 3th mo 1646 Cutshamache, sagamore of ye Massachusetts came into ye Corte & acknowledged yt for ye sume of 6/ & a coate wch he had already received, hee had sould to Mr John Woodbridge, in behalfe of ye inhabitants of Cochicawick, now called Andiver, all his right, interest, & priviledge in ye land 6 miles Southward from ye towne, two miles Eastward to Rowley bounds, be ye same more or lesse, Northward to Merrimack Ryver, pvided yt ye Indian called Roger & his company may have librty to take alewifes in Cochichawick River for their owne eating; but if they either spoyle or steale any corne or other fruite, to any considrable value of ye inhabitants there, this librty of taking fish shall forever cease & ye said Roger is still to enjoy foure acres of ground where now he plants. This purchase" *ut supra*.

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self-reliance have here triumphed over enormous discouragements, and that sublime faith has been the inextinguishable torch that guided many a weary heart through difficulties otherwise too great to be borne. Besides, what is there to criticise? Did not our puritan ancestors live up to the full height of such intelligence and character as they possessed? Were they not working out their own plans, in their own methods, and in their own habitation? It is true that they visited upon Quakers harsh inflictions; they fell into the awful delusion of witchcraft; they expelled Mrs. Hutchinson as a teacher of doctrines they believed to be ruinous; they drove out Roger Williams as a disturber of their political tenets. So far as charges against the Puritans are based upon facts, they stand freely confessed; there is no disposition here to make them appear other than what they are; modes of thought change in like measure with conditions of life, and that is all the answer that we today need to make to any criticism from within or without. Our methods are not as the methods of our ancestors; our thoughts not as their thoughts: true progress, alike in physical and intellectual well-being, forbids that they should be.

To the student of history it must ever be a matter of wonder how and where our ancestors learned their method of self-government. In the country from which they came they had, and could have had, no experience in a form of government so salutary and so completely their own as that which they established in New England. As a congregation of worshippers they had, and insisted upon, a government by themselves of all matters relating to their church, and when, after their settlement in this country, they found themselves charged with civic as well as religious duties and obligations, it was but natural that the congregational system should be extended to the civil government; and thus, from the day of the earliest settlement, where or when we cannot say, the town meeting became the means by which the civil and ecclesiastical affairs of the settlement were regulated, and through it the communities enjoyed complete self-government. Scarcely less wonderful than this was the practice of making record of everything that was transacted in the church and town alike. Beyond the recording of births and marriages, their experience had given them nothing of this kind, yet it was necessary that the grants of land should be recorded, and the practice of recording them developed soon after the settlement into the system of county registries, while an

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equal utility would easily convince them that the records of town meetings might be very convenient for reference. Besides this, one cannot avoid the thought that our ancestors felt they were engaged in a unique and heroic undertaking, and that therefore they must trace clearly all the stages of their progress. Andover forms no exception to these excellent practices, and from the first beginnings of the town, no doubt records were kept. But in those early days the records were always in the custody of the town clerk, and as the incumbent of the office changed from time to time the books suffered in the transmission, and the result is that for the first fifteen or eighteen years, after the birth of Andover, we have no consecutive record. The leaves of such portions of it as are left are stained yellow with age, and their edges are often worn. This is true alike of the records of the town meetings and of the grants of land. It is not a fact, as is sometimes asserted, that the early records were burned; but April 10th, 1698, it was voted that Capt. Dudley Bradstreet, Capt. Christopher Osgood and Mr. Andrew Peters be a committee to "receive anew ye records of ye towne lands according to what papers may be found that have been upon record before, our towne record being taken away by ye enemy indians." The record from 1661 down to the present time is legible and entirely consecutive. But whatever befell the records for the first eighteen years had happened to them as early as 1656, for the clerk of the meeting held on the 9th of March of that year at the house of John Osgood, had written in his record, as a justification for having a new book before him, that the old book was rent and in many places defective; and he further states that the meeting "was chiefly warned and intended for the entering and recording of Towne orders now in force and particular mens graunts of Land," and the vote is written down requiring the names of all persons who had contributed to the rates and charges of the town to be entered in the new book. But later, this vote was "disannulled" "by the major part of voats at a lawfull town meeting the 2 of December 1661," and two lines are drawn across the original record; of this latter meeting however there is no trace.

While we are thus deprived of any extended knowledge of anything that happened, let us say from 1643 to 1661, one leaf of great value is found in the old records and is now in a form available to all; however reminiscent this list may have been in its origin, of its an-

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tiquity there can be no doubt; that is confirmed alike by the handwriting, by the discoloration, and by the condition of the margin of the sheet; but there is no date upon it and nothing by which its exact time can be determined. It purports to give the names of "all the free householders in order as they came to towne." No date is fixed when they or any of them arrived in Cochichawick, but we know that Richard Barker was settled here as early as 1643, for the industry of Miss Bailey has discovered a deed running to him and bearing that date, in which he is described as of Cochichawick. The records of the North Parish Church, gathered in 1645, give the names of the ten persons who gathered at the foundation; in that list is found the name of Richard Blake who stands fifteenth in the roll of the early settlers; if therefore full credence is to be given to this list of freeholders, it would fix the date of the arrival of Blake and of all on the list prior to him as sometime preceding October, 1645.

The words "in order as they came to towne" are to be understood as meaning in the order in which land was granted to them. This would make Mr. Bradstreet the first grantee of land in the town, which is not unlikely to be the fact, though from records available elsewhere, it would seem that as late as 1645 he was a citizen of Ipswich, and in the history of Ipswich his removal to Andover is noted in 1645.

The growth in population was not rapid; the list of the first freeholders is probably accurate as the list of rateable polls, say up to the year 1650. It contains only twenty-three names, but by a vote passed in town meeting January 6, 1672, requiring every citizen to run the bounds of his estate with his "naybors" before the last of May, on the penalty of forfeiting five shillings and the same amount for each month's delay thereafter, a list is found of thirty who had run their bounds in accordance with the order, while fifteen are marked under the unequivocal heading of "Delinquents." To the honor of four of the unfortunate fifteen it should be said that they afterward did their duty, and a line was drawn through their names. At the time of this town order the number of freeholders may be taken as forty-five, but whether the list was made out in 1672 or 1676, when the vote was reaffirmed, no man can tell, for the list is without a date. Abbott[1] states the rateable polls in 1679 as 88, and from year to year they increase at an average rate of about four freeholders per year.

[1] History of Andover, p. 180.

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It is the peculiar felicity of this two hundred and fiftieth anniversary that, without any charge of egotism or vain boasting, we may point with pride to the beauty of our scenery; to hill and intervale, rich, and producing wealth under the influence of intelligent agriculture; to mill streams turning the wheels of profitable enterprise; to Andover's honorable and respectable history; to the ready response she has given to every call that state or nation has made upon her; to her admirable public schools; to the private institutions that, founded by her own citizens, have sent her fame throughout the civilized world. And now if it be true, as an old philosopher has said, that nothing is evolved which was not first involved, if it be true that all the oaks that adorn your hill sides were contained in the acorn that first broke its shell under the influence of sun and rain, may we not claim that this full florescence of Andover that delights the eye and fills the mind today, is only the ripening and expanding product of the puritan germ? and shall we not go one step further and claim that in all that she is, and all that she has been, Andover is the representative puritan town?

All these are high claims, but they are made after careful perusal of the records, and in full knowledge of the facts. From beginning to end I have read the records of Andover, with a filial fondness, and in the full belief that this is a day having a sweet human interest for every descendant of the early settlers, — a day when we turn back from the noise and delights of modern progress to tread in the footsteps of those who have gone before. Those records are in many places hard to decipher, and the subject matter rarely ceases to be commonplace and dull. Great events like the descent of Indians upon the town are not mentioned save as it was necessary to raise money for defence; a dark shadow like witchcraft left no mark except upon the records of the selectmen, who laboriously spread out their efforts to put the five children of Samuel Wardwell with reputable families, who "were to find them with suteable food, clothing and physick" during their terms of service, and "double suite of apparell" at the end of it. But commonplace as the records are, one rises from a perusal of them with the thought that these people were serious, businesslike and direct; that they did, and required every man to do, his citizen duty up to the full measure of his ability; that they governed themselves diligently, trying to make the burden fall equally on all who should bear it.

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Of course, in this clearing in the wilderness, at first there were no roads; but free communication from house to house, and from the dwelling houses to the meeting house, was demanded, and accordingly it is not surprising that almost the first vote found in the records relates to repairs upon the roads: "Every male person of sixteen years and upwards shall upon three or four days warning by the survaiers attend the mending of the highwaies upon forfit of double damages for every day neglect by any person; and soe likewise every teame; that is every man seven shillings a day; and every teame ten shillings a day so neglected.[1]"

It was essential also that the grants of land should be recorded, in order to avoid confusion of ownership, and accordingly, Edmund Fawkner[2] was chosen to enter them, and was "to be allowed twoe shillings of every particular man for his house lott and accomodations provided every man bring in his graunts to him within seven years." This important work was afterward undertaken by Dudley Bradstreet[3], and later[4] he was chosen again to "enter all graunts in ye great towne booke for which he is to have two pence a graunt in money, or else he is not obliged." With a view again to determine the boundaries of estates, a vote was passed[5] requiring every proprietor of lands, unfenced or lying in common, to run his bounds with his "naybor" before the last of May, marking them by trees, or heaps of stones, or holes in the ground, upon penalty of five shillings, and the same amount for each month's neglect thereafter; and this vote was reaffirmed in January, 1676, and all returns were to be made to the selectmen before the last of May of that year, upon the penalty of five shillings for each neglect. This penalty was to be collected by the constables, and if they failed to distrain it, they were to pay the forfeit themselves. Reflecting for a moment that the constables themselves were fined five pounds if they declined to serve after being elected to their office, we see how efficient was the governmental machinery that our ancestors set in motion over themselves.

The town meeting was the centre from which radiated all the authority of the town. Here in the church or meeting house the freeholders met in committee of the whole to discuss the affairs of

[1] October 17, 1661.
[2] February 3, 1661.
[3] January 5, 1673.
[4] January 1, 1677.
[5] January 6, 1672.

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[Essex] Lattin ss. The names of those wch have given their
Oath before us this 8 of January 1672.

Enſigne Chandler	Delinquents
mr: Bradstreet:	
Jno. Johnſon	Nathan Parker
Thomas Johnſon	Saunier Lacy
Andrew Hoper jun.	Marke Grue
Willia chandler	
Andrew Allin	Joſeph Parker
Andrew Foſter jun.	Joſeph: Parker
Mr. Dane —	George Abbott jun.
Jno: ſtevens:	~~Jno. Eaſty jun.~~
Ephraim Stevens	John Abbott
Jno. Eaſt jun.	Ralph Varnum
Jno. Harris jun.	Robert Russell
Nick: Holt:	Eſt: Good:
Thomas: Varnum:	Chriſopher Clay
Jno. Harris jun.	~~Stephen Barnard~~
Jno: Lowjoy — —	Edward phips
William Ballard:	~~Samuell Hardy~~
Stephen Johnſon	
Mr Faulkner:	
Daniell Poor	
Henery Ingalls	
Richard Barker	
Joſeph Jaſon:	60
Nathan: Stevens:	50
Henery Holt	450
Hugh Stone.	450 C
George Abbott sen:	
Samuell Abbott:	450629
Aspden Osgood:	

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the town, and all government proceeded from it, clad with authority and might. Majorities always governed. By a vote of December 20, 1664, seven persons authorized by law to vote were declared to be a quorum, and their acts were to be as "authentick and valid as if the whole town were assembled." Attendance upon town meeting was to be not only encouraged, but enforced, and, accordingly, for a failure to attend any legally notified meeting, a forfeit of six pence is imposed, unless the persons in default shall "satisfie the Towne or such as they shall depute that they had just and necessary cause to be absent"; and that a citizen might not keep the letter of the law by dropping into the meeting house to escape paying his fine, it was further voted, that no citizen in attendance upon the meeting should "depart from it without leave of the Towne till the meeting be dissolved, and soe declared by the Selectmen or the maior part of the inhabitants then assembled." By a vote passed later,[1] the fine was increased to twelve pence for each day's neglect of town meeting, and as Mr. Bradstreet, Richard Barker, George Abbott, Sr., and John Johnson were not present at the meeting, they were condemned to pay six pence each to the town for the "present day's neglect." These votes no doubt had their desired result, but it may be that some petulant inhabitant, finding himself at town meeting and condemned to stay there until full discussion was over, took revenge by incessant talking. To check his flow of eloquence, votes were passed[2] that, "if any man shall speak in the towne meeting while anything of towne affaires is either in voting or agitation after ye moderator hath commanded silence twice, he shall forfeit twelve pence per time, and said twelve pence shall be levied by the constable, and this order to stand good for ever." Odd as these votes sound to us today, they sufficiently attest the importance that our ancestors attached to the town-meeting, and to the performance there by every citizen of those duties that devolved upon him as a member of a self-governing community.

The subjects discussed in town meeting were as various as the numerous interests of a town that demanded protection for everything it could justly claim as its own, and that had an exalted notion of self-preservation. Accordingly there are found most careful regulations covering property in which the whole body of citizens had an interest,

[1] January 18, 1664.
[2] January 5 and February 2, 1673.

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with a view to give each citizen some portion of the product, or make the acquisition of it easy for him. Valuable fishing privileges in the Merrimac were granted to Capt. Bradstreet and his associates.[1] These privileges were to extend up the Shawshin from its confluence with the Merrimac to the bridge, then twenty rods up the Merrimac, twenty rods down the Merrimac, then twenty rods from each of these last lines into the stream. This privilege was to last for twenty-one years, with no rental for the first ten years, and for the last eleven years they were to pay to the town ten shillings per annum. But yet the public is protected, for they are to sell "base" at 5d per piece provided those that buy, buy two at one time, and, that the highest equity may be preserved, and the interest of the buyer and seller alike may be protected, the party buying is to choose one, and the party selling to choose the other.[2] And in 1696[3] liberty is given other citizens to build a fish "ware" in the Merrimac, "opposite Major Bradstreet his ground," and these grantees were also to sell to "ye *inhabitants* shad, att any price, not exceeding twelve pence ye score, and ye inhabitants of the town to be supplied before strangers." The nimble alewife coursing up the brooks to Haggett's (then Blanchard's), or Cochichawick, to lay his spawn, was the subject of an almost yearly vote; under a penalty of five pounds none of the fish were to be caught except for consumption in the taker's family;[4] the fish courses are to be kept open, and finally it is enacted that the fish may be caught only at certain definite places and upon certain fixed days of the week.

And so the cedar that grew about the pond, useful alike for rails and timber, was guarded with a view to its preservation. No man was to be allowed to cut it down in order to sell it out of town, without the authority of the selectmen;[5] here the forfeit was ten shillings per tree; but where trees had fallen down, any citizen might go into

[1] February 2, 1680.

[2] "Ye partie buying to choose one, ye partie selling to chose another. and if ye partie buying chose rather to pay 3d per piece for base in money ye owners of sd priviledge shall not refuse ye same provided as abovesd they buy 2 at a time each."

[3] May 4.

[4] March 7, 1686. Voted and passed that noe fish called alewives shall be stopped by any person whatsoever in their going up into ye pond, but what shall be caught att ye mill in their passage except for eating in their families upon ye forfeiture of five pounds and sd person to be suable that shall soe doe by any that finds themselves agrieved."

[5] January 6, 1672.

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the common or swamp and cut shingles out of the fallen trees, and even sell them out of town, provided he paid eighteen pence for every thousand that he sold out of town. This was a vote of 1672, but after January 1, 1675,[1] none were to be taken out of town upon a penalty of twenty shillings for every thousand shingles. In 1677 the old vote was restored, but still no tree was to be felled for shingles, only such trees as had fallen down might be used. So eagerly was this valuable growth protected, and we are not surprised to find that when Joshua Woodman, a new freeholder, wanted enough shingles to cover his house, he was allowed not exceeding seven thousand "which is to be old shift and short shingles;"[2] and it seems quite natural that the selectmen should be ordered[3] to prosecute Thomas Fuller at the next term at Salem or Ipswich, for cutting down a great many cedar trees on the bounds of Andover contrary to the town's order and without their knowledge.

The town in its early days presented an admirable example of that species of policy known in political economy as the Mercantile System, a system whose cardinal doctrine was that acquisition only is wealth. This economic principle was well established in many European countries at the time our ancestors settled here, but greater experience in commerce, and a less selfish view of trade, have left nothing of this system. Yet to the settlers of a little New England village, to which nothing ever came except by the efforts of its citizens, a community that was weak in everything but its desire to help itself, this system was needed even for its preservation, and the utmost economy was necessarily practised over all its slender resources. It was out of the stern necessities of their situation and the very isolation of their position that grew their encouragement of the tanning industry,[4] the grist mill,[5] the saw mill, the fulling mill,[6]

[1] February 1, 1674.

[2] March 11, 1678.

[3] "Ye fift day of March 1676/7."

[4] February 1, 1675.

[5] January 18, 1664.

[6] March 6th, 1681-2: "Granted libertie to any man in ye towne to sett up a saw mill ffulling mill & grist mill upon Shawshin River near Rogers Brooke to take up twentie acres of Land adjoining to ye sd place and to enjoy ye same for ever with ye privileges of a townsman," and a committee of five is appointed "to act in this affair to make articles with such person or persons as they shall judge fitt and their sd act to be binding to ye towne."

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and even the iron mill.[1] But after all their hardy industry triumphed, and later we get evidence perhaps that the town, outgrowing its home market, was reaching out its hands for a larger field of effort. In 1697[2] sufficient timber was voted to Major March of Newbury to build two vessels of not exceeding fifty tons apiece, provided he build the same in Andover. But shortly after this, March was called into the Indian War, and the plan slumbered until 1710,[3] when it was again voted in terms less confident than before, that "Col. March should have liberty of *trying the experiment of building* a sloop in some convenient place for launching into Merrimake Rivers," and if he did not find sufficient lumber already felled, he was to have the liberty of "cutting half a dozen sticks for some choise use for the vessell." For some reason which does not appear, March did not complete his sloop, for in 1712[4] liberty is granted to John Aslebe to cut "what timber is necessary for the Building of a vessell of about forty tons." But here the record of Andover as a ship building town closes; no further mention is made of the sloop, whether she was finished or launched, or of her name or fate. Of what use she could have been, except perhaps as a hay or ferry boat to cross the Merrimac, is not apparent now, for a sloop of such size could never pass Mitchell's Falls, and would have been equally useless in crossing the rapids where the Lawrence dam has since been built.

There was nothing too minute to escape the directing care of the citizens or of the selectmen, their chosen representatives. A new cemetery is called for by the citizens living on the west side of Shawshin; one acre of land is granted them for that purpose, provided they "fence it handsomely against swine and other creatures" within a year from the date of the vote.[5] The funeral cloth is becoming old and rusty, and accordingly it was voted and passed[6] "that a handsome

[1] Voted and passed that ye towne will allowe such incouragement both of wood land & mine towards ye setting up of iron works as may be most convenient for ye same & least prejudiciall to ye towne & not to damnify ye mill upon Shawshin River, provided ye owners agree with ye Committee according to ye towne order, ye saw mill in sd order excepted."

And January 19, 1697, it it is voted that "any mine yt may be found upon ye common shall be free for any man to digg & carry to sd works."

[2] January 19, 1696.

[3] March 5, 1710.

[4] January 12, 1712.

[5] February 6, 1892.

[6] May 24, 1703.

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piece of Black Broad cloath be bought for a funerall cloath for the towne use." The grass in the burying ground in the North Parish is profitable for hay or pasture, and John Abbot, who gets forty shillings a year as janitor of the meeting-house, pays five pence per annum for the use of the burying place "for feeding with sheep and calves," but he is not to suffer any other creature to come into it, and he is to keep up the fence.[1] Mrs. Carrier and her children are smitten "with that contagious disease the small pox," and, as some person was so inconsiderate as to suggest that the care of them belonged to the town, the selectmen, with great dignity, write a letter to the family of the Carriers commending them to the gentle care of their relatives, and absolving themselves from any responsibility for their presence in the town, because the selectmen had warned them out on their arrival into town. But at the same time the selectmen laid strict charge upon Walter Wright, the constable, not to allow the patients to come out of their houses to the public meeting, or elsewhere, and "what they want, let them acquaint you with, which provide for them out of their estates."[2]

This was a self-contained and self-governing community, and therefore, as might be expected, there are found from time to time, records of votes in town meeting, by which new freeholders are admitted to citizenship, and the terms are always prescribed[3]. In this way the stamina of the organization was maintained of those "choise" citizens that Woodbridge had in mind when he wrote to Gov. Winthrop. But if the community had a right to choose freeholders, it would equally be entitled to expel any persons who were likely to be a charge upon the town. Hence the vote warning out Mrs. Carrier and her brood, and later the constable was ordered to warn three men and their families, "least they prove a futer charge to the Towne."[4]

The government established by our ancestors had many theocratic elements; as a government of towns, it was by freeholders, that is, owners of lands and houses in their own right, for a church;

[1] October 29, 1689.

[2] October 14, 1690.

[3] January 4, 1674. "Graunted to Francis Faulkner ye privilege of townesman, upon ye amount of ye land he now enjoys he paying for ye same as others doe, that is ten shillings for twenty acres."

[4] January 30, 1719.

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the church, as we have seen, was the central meeting house for purposes alike of government and of religious instruction and edification; its site was always the geographical centre of the community that gathered it, and, like the sun, it was the source of light and all higher enkindling influences. Hence the authority that surrounded the preacher, and hence his position in the puritan community, a position at once dignified and esteemed with the highest reverence. Andover formed no exception in these matters to the regular puritan method, and it is not surprising therefore, that many of the early votes of the town relate to the support of the clergyman and the maintenance of his official dignity in their midst. Hence it is that, as early as 1661,[1] a vote is found defining to Mr. Dane his rights and privileges, and confirming to him his grants of land: and when later some dispute had arisen about the rates to be paid by new settlers, probably toward the minister's support, it was voted[2] that this rate was to be ten shillings for every householder, "the one half in wheat, ye other half in indian corne," and, as the tendency to get out of public obligations lightly was as well understood then as now, it was felt necessary to add that both should be "merchantable and at the usuall prise it goeth in towne from man to man." An hundred acres of land were held by trustees for the minister's benefit,[3] and it was doubtless from this that Mr. Woodbridge and his successor, Mr. Francis Dane, got their supply of wood; but afterward this was changed, and the minister got wood, or expected it, by direct contribution from the citizens, each man providing wood in proportion to the amount he paid toward the minister's rates.[4] But here too human weakness had its way, and in 1690 so many of the good folks were delinquent, it was voted[5] that the selectmen [be authorized to] issue their warrants to the constables to "distreine upon each deliquent after ye rate of three shillings p load & provide sd wood themselves out of sd fines, ye remainder to be to ye

[1] February 17.

[2] January 1, 1676.

[3] 1668.

[4] January 3, 1686. "Voted that Mr. Barnard's wood shall be payd in long wood & to be proportioned as the towne shall afterwards agree." "Voted and passed that ye Selectmen for this year shall be a committee for this year for ye proportioning of each man's share of wood to be payd to Mr. Barnard according to every man's rate for this year which they are forthwith to doe & to signifie to ye inhabitants."

[5] January 5, 1690.

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use of ye towne." In 1693 it was necessary to reaffirm this vote, and as Mr. Barnard after that still suffered from the delinquency of his parishioners, a vote was finally passed[1] by which he was paid eight pounds in consideration of his supply of wood, and the burning question was settled.

Scarcely less important than the support of the minister was the matter of seating the people in the church. Our ancestors had brought over from England strict ideas of social precedence, and, though they started here on the same dull level of privation and hardship, their attention to this inferior detail was scarcely less devoted than that paid to the doctrines of the teacher; votes were constantly passed, appointing committees to attend to this duty, and as constantly heart burnings and jealousies arose out of their decisions. Yet from their final word there was no appeal, and "if any person, either male or female, shall sitt in any other place in ye meeting house than where they are appointed by ye aforsd Committee they shall forfeit for every such offence to ye use of ye towne 20^{sh} to be forthwith gathered by ye constables by order frō sd Committee and if the constable faileth to doe as aforesd, to pay sd sum himself."[2] There is a clear and determined tone about this vote, as if the matter were one of tremendous importance, and one about which there was and could be no equivocation. The work on this committee was odious to all affected by it, and no wonder that blunt Dudley Bradstreet refused to discharge the irksome task, protesting "against haveing anything to do with it."[3]

This was a social concern; it related merely to one of the proprieties within the sacred precincts; but alongside of it were grave matters of discipline that also received the attention of the citizens. The young persons up there in the upper gallery of the meeting house, the gallery that in summer was hot and stifling and in winter was too cold for endurance, would naturally, under the influence of the long exercises and the uncushioned seats, fall into a state of impatience, not to say of physical pain, that could be repressed only with great difficulty. Hence the necessity of the tything men to keep them in

[1] March 12, 1704.
[2] February 2, 1680.
[3] March 5, 1693.

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order. Coming into being in our early annals, these picturesque[1] officials continued their useful function down to the year 1841, when for the first time there ceases to be a mention of them in the records of the town meeting. Their general duty was "to have inspection over the boys in the galleries on the Sabbath, that they might be contained in order in time of publick exercise;" and later their jurisdiction was extended to the hour between the services. When these boys came rushing out of their gallery at the expiration of the forenoon service, many a devout worshiper, I am afraid, might well have applied to himself Milton's description of the hell hounds in Paradise Lost, as they,

> "bursting forth,
> Afresh with conscious terrors vex me round,
> That rest or intermission none I find."[2]

All this "prophaneness of ye Sabbath tended to ye great dishonour of God, scandall of religion, and ye grief of many serious christians," and the tything men and constables are ordered[3] to "take care to pvent such great and shameful miscarriages which are soe much observed and complained of." But the trouble continued without abatement apparently, for March 16, 1696, more strenuous orders are passed by the selectmen requiring the tything men to report in writing to the minister the names of all offenders; it was the minister's duty to give them fair warning for their first offence, and if after this admonition they are again detected, the officers are to turn them over to the next justice of the peace "that they may be punished for such crimes as the law directs." Twenty-four tything men were appointed by this order of March 16, 1696, two of whom were to act in the galleries each month. The tything man's duty was uncongenial, and there is one record of a refusal to serve. Joseph Stevens had

[1] Josiah Quincy in a letter to Harriet Beecher Stowe gives a description of the tything man as he, while a student in the Academy, saw the official in the South Church: "In the left hand gallery sat the ladies, in the right the gentlemen, in the midst of whom and in front sat the tything man, with his white pole, three or four cubits in length, the emblem of his dignity and power, and in his right hand a short hazel rod, which ever and anon in the midst of the sermon, to the awakening and alarm of the whole congregation, he would, with the whole force of his arm, bring down with a ringing slap on the top of the gallery, shaking it, at the same time, with a terrific menace, at two or three frightened urchins who were whispering or playing in a corner."

[2] Book 2, line 800.

[3] March 4, 1691.

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been appointed in 1682, but, as he declined the office, he was *ordered* by a town vote[1] to sit among the boys for three months to come, or to pay twenty shillings to the constable for the use of the town, and a like penalty was to be paid by all others who should receive election to the office and then refuse to serve. The tything men had also a certain police duty other than this to perform, for, "ye 16th ye 1 month $167^{9}/_{80}$" the selectmen pass solemn vote as follows:

"We have also ordered that whosoever shall enterteine any person or persons in his house whout just occasion and without there be sich buisness as shall be warrantable and as shall render a satisfactorye account thereof to sich as have power to make inquisition after sich persons, being so found after nine of ye clock at night, the persons so enterteining shall by ys order be liable to pay to ye use of the towne the sum of five shillings for every sich offence and on ye last day of ye week at night and Sabbath day nights young persons are [not] alowed to be abroad nor enterteined without just occasion extraordinarye, and the tithing men are required carefully to inspect sich houses where psons are wont to resort that by their carfull inspection this order may be observed and prosecuted, ye above sum to be gathered by ye constable duely by warrant from ye selectmen and ye like penaltie of five shillings is to be alike gathered of those psons yt are unseasonably from their owne houses."

So careful was this little community that the slumbers of its hard working citizens should not be broken after the curfew rang, and so watchful were they that the safeguard of home influences might be cast over the morals of its younger members.

The cause of sound learning did not flourish in Andover in the early days, a fact all the more surprising in view of her great reputation later as a center of educational influence. By a colonial statute passed in 1647, every town of fifty families was required to maintain a school for the public education of children. The number of rateable polls in 1679 was eighty-eight, while in 1700 it had increased to one hundred and forty-five. It seems surprising therefore that no school was established until about 1702. But yet the town had not been wholly without instruction, for the ministers and the "school-dames" no doubt gave private lessons, and in 1679 (January 5) the following vote was passed:— "Graunted to Goodwife Barker, Jr., in consideration of ye benefit ye towne has received by her teaching their children, six acres of land somewhere near her husband's pond ground." The Mrs. Barker here mentioned was doubtless a "school-dame," and the

[1] January 7, 1683.

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wife of Richard Barker, Jr., and the services she rendered at a time when education was as difficult to gain as money, justly entitled her to the recognition that this vote implies. February 3, 1701, it was voted that a "Convenient Schoolhouse be erected at ye parting of ye ways by Joseph Wilsons to be twenty foot long and sixteen foot wide." The building was soon finished, for, by a vote[1] passed the following year, two pence per week were to be paid for instruction in reading, and four pence for writing and ciphering. In 1703[2] the selectmen were authorized "to agree with a schoolmaster for the year ensuing, and to assess upon the inhabitants as the law directs to Rays money to defray our minister's Rates, a Schoolmaster's Salary," and other necessary charges. But schoolmasters in those days were hard to find, and it is a fair inference that none could be found until 1704,[3] when Dudley Bradstreet agreed with the selectmen to take the school for £8 12s. per quarter. From this time there seems to have been no difficulty in obtaining schoolmasters, one at least was regularly engaged, and as the town increased and instruction was needed in the outlying districts, the schoolmaster went the rounds of the town. This is well shown in the case of Timothy Walker, — significant name, — who was engaged in 1728[4] for one quarter at the rate of £50 per annum. He was sent to "ye South end of sd Town and Contineed there untill the Last of January, and then was sent and Contineed in middle of the Town unto ye last of February next, and then was sent behind the Pond on ye 3d day of March, and to Continew there fourteen-nights, and then ye 1st March was ordered to ye middle of ye Town and continied there nine weeks." In 1714 it was voted that the selectmen and schoolmaster should "compound together with the schoolmaster's Complyance wherewith to serve the one halfe part of his time in the north precinct and the other halfe in the south precinct for the benefit of the whole."[5] A school house in the South Parish was finally finished in 1718, and it would seem that this school was equal in all respects to the one first established in the North Parish, and they are referred to generally as the Centre or the Grammar School. And in 1754[6] it was voted that the Grammar School should keep the whole year round. This vote deprived the children in the

[1] January 5, 1702.
[2] March 1.
[3] Nov. 24.
[4] December 23.
[5] March 16.
[6] March 8.

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outlying districts of their opportunity to get instruction, and question arose at once what should be done for them. In 1754[1] the town declined to raise any fund for the support of "Reading, Righting and Cifering Schools in the outscurts of the Town." But the agitation was kept up, and in 1758[2] a vote was passed creating six schools in the outskirts, but no such schools were to be within one mile and a half from the centre schools, and they were to be elementary schools for "Reading, Righting and Cifering." The curriculum for the Grammar Schools was broad enough to fit boys for college, but when Phillips Academy was founded in 1778, the school at the South Parish gradually lost its importance and soon disappeared for ever, while the school in the North Parish continued to exist, though feebly, until 1799, when, with the foundation of Franklin Academy, it finally died out, and the function of a Grammar School as a fitting school in the classics ceased altogether.

As the first fruits of the new school system, in March, 1736, it was voted "there shall be a law book bought at ye sd town's cost for ye use of ye said town, — for ye town clerk and his successors to have it in keeping."

These votes will suffice to show how far the citizens had control over their own affairs; what a measure of self-government they enjoyed, and how careful they were to preserve to their own uses such slight advantages as they possessed, and how, as they increased in their ability to support themselves, as they got a firmer hold on the land, their view broadened out to the necessity of progress in intellectual and moral directions. The subjects of the foregoing votes were closely personal to the citizen; they arose out of necessities that had their origin among the settlers as co-laborers to one end in a small community; these citizens discharged every duty, they met every obligation manfully and faithfully, nor shall we find a less degree of loyalty in that larger relation, when they were called by the central authority at Boston to do their duty as a part of the Colony of Massachusetts Bay, nor when, emancipated by their own act, as part of the State of Massachusetts, they fought the battle for a complete independence of the mother country.

Alongside of these votes, that indicate high capacity for

[1] May 20.
[2] September 21.

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rational conduct, must be placed an historical fact that points to an abnegation of reason and a complete loss of self-control. In the session of the general court held May 10, 1648, a vote was passed that the course that had been taken in England for the discovery of witches, that is by watching them a certain time, should be adopted here, and it was ordered that this custom, as being the best and surest way, be put in practice immediately. This vote was undoubtedly designed to meet the case of Margaret Jones of Charlestown, who was executed for witchcraft in 1648. She was accused and convicted of having so malignant a touch that she communicated deafness, vomiting, or some violent pain upon whomsoever she laid her hand.[1] This was the beginning of the persecutions for witchcraft, and from time to time other unfortunates met a like unworthy end up to the year 1692, when the detestable hurricane broke in fury over Salem and Andover. In Salem Village, or Danvers as we know it now, some young girls, at first for sport, but finally crazed with the spirit of investigation into the occult world, had worked their minds into such a state of frenzy that they fell into an hysteria, from which the crude medical science of the day could not relieve them. The doctors, thus baffled, referred their afflictions to the visitation of an evil spirit; this suggestion in a Christian community made the matter a proper subject of inquiry by clergymen, and the latter, after special prayer and consideration, solemnly decided that the girls were possessed of a devil. This finding was at once communicated to the girls, and they immediately suggested certain persons of no worth about the town, vagrants or objects of charity, as the source through which Satan had entered into them. Too literal an interpretation of scripture texts had given the devil a very definite existence in puritan communities, and as his alleged indwelling in these dependents was likely to make them undesirable citizens, it is not surprising that the town was speedily rid of their presence. We are not informed that the sufferers were restored to health, but their experience, in the opinion of their neighbors, had gifted them with an enormous power; it was felt that they had a clairvoyance to detect disease, as infallibly as the lodestone reveals iron, and, accordingly, whenever a sickness baffled the limited intelligence of the doctors, the spectre evidence of these girls was sought, and they invariably referred the ills of sufferers to the

[1] Hutchinson's History.

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witchery of some person. It happened in 1692 that the wife of Joseph Ballard of Andover had been sick for a long time with a disease that the doctors could not cure; tired of the uncertainties of medicine, her husband determined to test the surer method of spiritual cure, and, accordingly, two girls from Salem were summoned to pass upon Mrs. Ballard's case. With great solemnity, on their arrival in the town, they were escorted to the church, and Mr. Barnard, the associate minister with Mr. Dane, uttered fervent prayer for their guidance and exhorted them, quite pertinently it would seem, to tell the truth. With infallible accuracy, no doubt, the clairvoyant girls pointed out the sources of the malign influence; persons in Andover and in other places were indicated, and were at once arrested upon warrants and imprisoned in Salem jail.

With this as a beginning, the madness of witchcraft started in Andover; like some foul miasma it tainted for almost a year the whole community, sweeping away to death, or harsh imprisonment, or the terrors of a trial conducted by hostile judges, the innocent child, the blameless wife and mother, and the industrious father of the family.

The jail at Salem was filled with alleged lymphatics, half starved and half frozen, bound hand and foot, who, though conscious to themselves of no wrong, were yet the victims of the pitiless scorn of their neighbors, and knew full well that the whole apparatus of government was interested in their conviction. Forty-one persons of Andover were indicted; of these eight were condemned, and of the eight, before the general jail delivery, three were executed. Their names are Martha Carryer, Samuel Wardwell and Mary Parker. I name them to honor them; let there be pity only for their accusers and judges.

The frenzy pervaded every rank in the social scale of the town. In the family of Thomas Carryer, it hurried off the wife to the scaffold, imprisoned the sons, and made a little girl of eight years a witness against her mother; at the other extreme of the social scale, the venerable Francis Dane, then in his seventy-sixth year, suffered the condemnation of a daughter and granddaughter, while one other daughter, a daughter-in-law, and two other grandchildren were accused. The spectre evidence had pointed its finger to the wife of Dudley Bradstreet, while Dudley himself, who as justice had examined some of

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the accused, growing weary of the task, and fearing probably that his conduct might subject himself to accusation, sequestered himself until the fury was spent.

It is not easy to conceive the turmoil and horror of those months. No man or woman could tell, no matter how exemplary his life or conduct, or how charitable his deeds, when the accusation would be made against him; nor if once arrested, no accused person could say what trusted friend might appear to condemn him. In the trial of cases a certain terror seemed to pervade the mind, of the witnesses; leading questions were put, and answers having a meaning only for the moment were given. Again and again, as those who were examined, awoke out of their trance of terror, they changed their evidence, declaring that they had no knowledge of the things to which they had formerly testified, that they had given their evidence under fear and compulsion, that they had said the things they had been told to say. As the fell frenzy raged through the community, the only way to avoid an accusation was to become an accuser, and, accordingly, the number of the afflicted increased every day, and the number of the accused in like measure. Those who confessed and recanted escaped, while those who stoutly maintained their innocence, like Martha Carryer, were convicted.

It is difficult to define accurately the psychological aspects of witchcraft. To bring a charge of this nature no doubt often served the uses of private malice and revenge; but here was a people of industrious habits, condemned by the nature of their existence to harsh manual toil, and likely therefore to develop a strong common sense in matters of every day concern; yet black cats and broomsticks, and baptisms by the devil, and firm compacts with him, had so far got the ascendency over their minds that this mad frolic of unreason possessed them for a twelvemonth to the exclusion of every finer feeling, And, stranger still, they refused to listen to their once venerated guide. The manhood of Rev. Francis Dane, who for forty-four years had been the minister of the church, revolted against the senseless excitement, yet no one listened to his words, and he barely escaped an accusation himself. To his honor, be it said, that throughout it all he stood stedfastly against every manifestation of the evil, the one sane mind in all the community. But this was a people of extreme religious fervor; they walked with God as no other people

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had walked with Him before, and as other peoples in the dim outlines of history

> "Oft forsook
> Their Living Strength, and unfrequented left
> His righteous altar, bowing lowly down
> To bestial Gods,"

so perhaps this people in the very excesses of their zeal, turned aside for the moment from their customary reliance upon His goodness, and beheld Him chastening them for their sins, and allowing the spirit of malice to prevail among them. It is a sad blight upon an otherwise respectable community, and I turn from it and its sickening horrors, with a certain sense of congratulation that nothing akin to it has ever again reared its dark and odious presence in this community, and that the liberalism of the present day is the surest guaranty against its second malevolent approach.

When our ancestors settled in these parts, they found the red man the sole possessor of the soil; he lived an easy indolent life, arousing from time to time only to such activity as would procure him sustenance for the moment, then falling back into a dreamy lack of thought that lasted only so long as the pangs of hunger were allayed. He was differentiated from the brute by the fact that he did recognize somewhat supernal in nature, something other and more spiritual than himself, whose slave he was; and he did have some store of tradition, which by crude characters or by word of mouth he could communicate to his children. From many mixed motives our ancestors put themselves at once in a helpful attitude toward these Indians; as sitting in the outer darkness of heathendom, they were proper receptacles of religious light; as beings prone to steal, unacquainted with truth, and not unskilful in murder, they were to be brought under the restraining influence of English law. So it happened that as early as 1643, Cutshumache and four chiefs of neighboring tribes were induced to put themselves, their subjects, their lands and estates, without any constraint or persuasion, under the government and jurisdiction of the Massachusetts; in the same instrument they promised to be true and faithful to the government, to give speedy notice of any conspiracy against it, and they expressed their entire willingness to be instructed in the knowledge and worship of God. The pious Eliot soon began his labors among them, and the result was that by 1670 numerous bodies of

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them had been collected into communities of "praying Indians," as at Natick or Wamesit, while still others as "converted Indians" became farm laborers and were instructed in useful civilized arts. But still from the first the settler looked upon the Indian with suspicion, and felt that he must be armed and equipped against any ebullition of Indian caprice. Hence it is that even our early Andover community had its body of armed soldiers; indeed every citizen was a soldier, bound as much to protect the commonweal as to support his own family.

For a time all things are fair; Massasoit and his older son, Alexander, live in peace with New Plymouth. But when they pass from the scene, Philip, the younger son, becomes sachem. Nature has given him a lithe and supple frame and immense endurance; his experience has filled his mind with an implacable hatred of the English; he is the genius of Indian discontent and perfidy; he conspires; he treats; he breaks his compacts, and finally, to the dismay of every pale face, he unites in league with him all the red men of New England: fleet as the wind but noiselessly as a zephyr, messengers run from tribe to tribe; beacon fires blaze from hill to hill, and the whole country is in terror. A regiment is raised to meet the hostile bands that are gathering in the distant settlements. Twelve citizens of Andover are in the forces that meet and defeat Philip in the great fight at Pettysquamscot, December 18th, 1672. Philip is in hiding all the winter, but with the return of spring he again emerges, and the swift current of destruction sweeps eastward with ever increasing forces. Northampton, Springfield, Brookfield, Lancaster, Marlborough, Groton and Chelmsford, all suffer. Day by day Andover awaits her turn, and finally, on the 8th of April, the approach of the Indians is noticed by Ephraim Stevens; he at once rides back to town to warn the inhabitants, with the Indians in close pursuit; without disturbing other settlers, the red men hasten to the house of George Abbott in the fields opposite this church; Joseph Abbott, son of George, is killed at his work, and Timothy, another son, a lad of thireeen, is taken prisoner. The town is now thoroughly aroused and every reasonable measure for defence is taken. Garrison houses are erected here and there, and, by order of the general court (May 3, 1676), Andover, Chelmsford, and four other border settlements, are created frontier towns. This vote allowed the soldiers of Andover

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who were in the service elsewhere, to return and go on duty in the town, and this increase in the military force for a time frightened away the savages.

As compared with other settlements Andover suffered but little in this war; besides the melancholy death of Abbott, some few buildings were burned, some cattle killed or tortured. King Philip met his death in August, 1676, and with him went out the hopes of his allies for further victories and hostilities for a time ceased. But meagre as the losses by this first war may have been, who shall tell the anxieties of those few months? with what forebodings of pending evil the housewife did her daily tasks, working alike in the house and field, while her husband was on duty in the war? how tenderly she pressed her babes to her bosom at night, for fear that the morrow might bring who could tell what dangers and distress? Who can adequately say what passed within the yeoman's mind, as, looking upon his growing crops, and the few poor buildings that housed his family and stores, he thought of the dangers that lurked in the forest, or that dogged his footsteps as he went forth to his fields.

The wars between France and England that began in 1688 and did not end until 1761, furnish a record of bitter strife. In spite of occasional treaties, the hostility of France to England never slumbered; but on the continent it called forth the marvelous generalship of Marlborough that added imperishable glory to the English arms, while in the colonies the period ends with the luminous figure of Wolfe, dying in the full tide of victory on the Heights of Abraham, an intrepid commander who softened the harsh outlines of a soldier's life with the meditations of a scholar, and a sweet human tenderness that might well have sprung from the bosom of a Sydney; and out of the din and clangor of these wars, there arose above the horizon one star of steady aspect and promising beauty, that was destined to take its majestic course to the zenith, and, as George Washington, to shine without its fellow in the firmanent. In politics it gave to England the great names of Walpole and Burke, and the full-orbed radiance of Pitt; while who can tell what influences operating in the colonies produced those serious reflections, that afterwards reached their perfect expression in the Declaration of Independence? And the experiences of the colonists in these wars were like dragon's

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teeth, that, sown in the ground, sprang up a race of warriors ready armed and equipped for the contest in 1775.

It was a part of the French plan of campaign to court alliances with the Indians and to encourage in their minds hostility to the English; and, supplied as the Indians were with guns and rum and ammunition by the French, they became a formidable enemy to colonial progress. In all these wars Andover and her citizens were involved. In 1689 John Peters and Andrew Peters were killed on the way to Haverhill, and in the same year four other citizens died in the war that was waging in the eastern counties. In 1698 the Indians eluded the watch, and, making a descent upon the town, burned some houses and took away the town records; they also killed Pascoe Chubb and his wife and three other persons. Chubb had in 1693 assembled at Fort Pemaquid a council of Indians, in order to arrange for an exchange of prisoners; he had taken care to have the Indians well supplied with liquor, and at a signal given by him, the English in the council began a massacre of the Indians, and killed several of them. This unfair act justly incensed the Indians against him, and, together with the French, they beseiged the fort, and threatened to torture the commander unless he surrendered: after securing his own personal safety Chubb gave up the fort. For this act of cowardly incompetence he was imprisoned for a time in the jail at Boston, and finally, on his own petition, he was released and allowed to go to take up his residence in Andover; and here he was in hiding at the time of the Indian outbreak; with savage delight the red men killed both him and his wife, satisfying thus a desire alike to shed the pale-face blood and to take vengeance on a treacherous enemy.

Hutchinson relates that at this same attack also they captured Col. Bradstreet and his family, and that, after taking them from the house for a distance, the Indians finally released them from fear of being pursued by a superior force.

The frequency of these attacks, and the general fear of further outbreaks, led to great activity among the citizens; some of them were busied on picket duty; others were at the blockhouses, while still others were engaged in building additional defences at Deer Jump and Peters' Landing; four block houses were built near the Merrimac in 1704, and another was set up in Shawshin fields. This activity on the part of the citizens resulted in a decrease of Indian

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attacks, and nothing of a serious nature occured after 1698. The Indians withdrew gradually towards the lands of their French allies, and the colonists as time wore away carried active war into the countries of the Indians.

It was in one of these expeditions into the Indian country that Jonathan Frye, a citizen of Andover and a student in theology, who had not yet reached his majority, covered his name with praise. Bound by an engagement of marriage to a girl whom his parents did not approve, he had, in order to overcome his grief and chagrin, joined Capt. Benj. Stevens's company to go to Lake Winnipesaukee to find the hiding places of the Indians. The company to which he belonged took part in Lovewell's fight on the shore of Saco Pond on the 24th of September, 1725. The Indians attacked the camp while the English were at their dovotions, and Frye, who, as chaplain, was conducting the service, at once began to fight, and, according to the record, he and another scalped the first Indian that was slain; and he kept up the contest until the middle of the afternoon, when he fell severely wounded; unable any longer now to fight, he encouraged his comrades by his loud intercession to the God of armies for their preservation and success. As day declined, all his hopes were realized, and his prayers answered; the savages gave up the fight and withdrew. The soldiers than began to march back to their camp; for some miles Frye, aided by two comrades, was able, though in dreadful pain, to make his way; but finally with a sublime resignation, he begged his friends to save themselves and to leave him to his fate, and, lying down upon the ground, he told them he should never rise again. Soon after the friends withdrew reluctantly from him, charged with tender messages to his father expressing his hope in the future life and his fearlessness in the near presence of death. "Whereupon," as the reverened chronicler relates,[1] "they left him; and this Hopeful Gentleman, Mr. Frie, who had the Journal of the March in his pocket, has not been heard of since." But the sweet and touching pathos of his fate would not allow his name to fall into oblivion; and the story of his suffering and death is embalmed in many a conceit of our colonial muse, while there seems no doubt that the melancholy tale is depicted in the Roger Malvin's Burial of Hawthorne.

[1] Rev. Thomas Symmes.

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The cessation of Indian hostilities about the town enabled the citizens to devote themselves to their peaceful agriculture and manufactures; the population grew apace, and a large measure of prosperity was enjoyed. But the mother country was watchful of everything relating to the colonies, and, accordingly, when Pitt began to resist the claim of France to all that country which is now included in Canada and the region west of the Alleghanies, he naturally called upon the colonies for aid. And so it was that men of Andover fought in the reduction of Cape Breton. Sixteen of them met their death at the capture of Louisburg in 1745, or in consequence of exposure there, and the faithful record of their names in the town's list of deaths in the king's service is perhaps honor enough. It was in this war that Joseph Fry and James Fry, citizens of Andover, entered upon their successful careers. Later, the troops were ordered to reduce Nova Scotia. Here too their efforts were successful, and her inhabitants were driven out of their sweet and cheerful Acadia, some, like Evangeline, to escape to distant countries, while still others, taken prisoners, were quartered about the towns of New England. Twenty-two or more of these fell to Andover, and their support was a matter that the town regulated at its town-meetings, voting for the French such supplies as a not over generous charity dictated.[1]

While some of the men of Andover were reducing Nova Scotia in 1755, others were engaged about Lake George, and in this expedition five of them met their deaths, and in all the contests that took place between 1755 and 1760, with the exception of the battles of Fort Duquesne and Quebec, they were present and contributed to the final success of the English side. Joseph Frye took his part in the reduction of Nova Scotia, and later we find him dissenting from the capitulation of Fort William Henry; and it was when returning as a prisoner of war, after the capitulation, that he was dragged into the woods by his Indian guard, and stripped of his clothes; and just as the Indian was on the point of murdering him, Frye put forth a superhuman strength, and, killing the savage, escaped. Almost without clothes, he wandered for three days or more, and, with nothing but berries to

[1] The first mention of these supplies is in the selectmen's records November 14, 1758, where we find Major Osgood is allowed six shillings for two loads of wood "for ye french," and two days later Moody Bridges gets one shilling for 1/4 bushel of beans. Further supplies are granted in 1759 and 1760, and, finally, in the fall of 1760, many of the Acadians are removed to Springfield.

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eat, finally found his way back to Fort Edward. At Crown Point he also did a hero's work. His record throughout the war is most creditable; nowhere is he lacking in bravery; nowhere can there be found anything else than the highest loyalty to the crown, and the most tender solicitude for his men.

In her conduct toward the Colonies, England had been true to her traditional policy; in their helpless infancy she had let them resolutely alone; but as they increased in numbers and wealth, their value as a tributary became obvious to her; hence she took away their charter in 1686, and later when she needed additional soldiers, she impressed the colonists into her service, and finally when she needed more revenue, she ruthlessly taxed them. It was this attempt that raised the mighty protest that resulted in our Revolution, and nowhere more vigorously than in Andover was this proposition combated, nowhere was there a clearer view of the rights and duties of the colonists. As we approach this period in the town's records, the page suddenly leaps from the commonplace and the dull; the handwriting is better, and the spelling and grammar improve; there is an appearance of clear ideas and definite convictions. Up to this time there had indeed been contests, but they were for the protection of the home, or for the safeguard and aggrandizement of England. Today a principle is involved that is the legitimate product of one hundred and twenty-five years of colonial thought and experience, and out of the trials and perplexities of the French and Indian wars, there has sprung up a race of warriors fired by that fine new spirit of patriotism, that was to stimulate and cheer them through manifold trials until they reached a complete independence.

The history of Andover in the Revolution might well be written out of the records of her town meetings. In October, 1763, there were passed unanimously instructions to Samuel Phillips, then the representative in the general court, that he is not to give his assent to any act by which internal taxes are imposed in any other way than by the general court. Here is a complete denial of the claim of England to tax her colonies against their will, and the American case could not be better stated. But the taxes were imposed, and in May, 1768, a committee of seven citizens that had been appointed to devise some measure of relief, report that the citizens should endeavor by precept and example to suppress extravagance, idleness and vice,

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and promote industry, economy and good morals, and "by all prudent means endeavor to discountenance the Importation and use of Foreign Superfluities and to promote and Incourage Manufactures in the Town." The opposition to England did not always run in the peaceful channels of legislative enactments; but of all conduct involving a breach of the peace, the citizens of Andover express their "utter detestation and abhorrence, and they call upon the selectmen, the militia and the magistrates to use their utmost Endeavors agreeable to Law to Suppress the same[1];" Mr. Phillips is instructed[2] also to "use his best endeavors in conjunction with other members of the General Court to suppress all riotous unlawful assemblies and to prevent all acts of violence upon the persons and substance of his majesty's subjects in this province."

The passage of the act imposing a tax on tea, iron, glass and salt, aroused a violent protest, and at once the citizens meet and agree that they will not import any of the articles taxed, and that they will not make any use of foreign tea or coffee, or suffer it to be used in their families.[3] The days now are full of opposition to the home government. In February, 1774, the Philadelphia Resolves are adopted as the full sentiment of the town; meanwhile, the old flint locks that have been slumbering since 1761 are put into condition for immediate use; military companies are forming, and everywhere in the horizon the clouds are lowering, which must soon break in fury over the heads of the English authorities. Ten town meetings are held in the year 1774; June 29th it is voted to take an inventory of the ammunition belonging to the town, and if found insufficient, steps are to be taken to increase it as the law directs.[4] Moody Bridges, the representative to the general court, is instructed to join with his fellow members, if they deem it expedient or necessary, "in resolving themselves into a Provincial Congress"; and as subjects who still wish well for their master, the vote adds as the reason, "in order to consult and determine on such Measures, as they judge will tend to promote the true Interest of his Majesty and the Peace, Welfare and Prosperity of this Province."

But strong as the desire may be to have the king and his ministers put themselves into a right position toward the colonies,

[1] September 11, 1765.
[2] October 21, 1763.
[3] May 21, 1770.
[4] September 15, 1774.

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the tide of events is ever rushing in the inevitable direction. November 14, 1774, it is voted as expedient that the military companies meet half a day each week for training and instruction; December 26, 1774, the town accepts every article and clause of the resolve of the Continental Congress requesting the non-importation, non-exportation, and non-consumption of British goods, and the citizens in town-meeting assembled vote that if any person of twenty-one years of age and upwards shall neglect to sign the non-importation agreement, he shall be cut off from all commercial intercourse so long as he shall continue thus inimical to the public good, and his name shall be published in the "Essex Gazette" as an enemy to his country; provisions also are adopted for the enrollment and compensation of the militia; January 2, 1775, a committee of sixteen is appointed to act as a Committee of Safety, who, by their life and conversation are to use all their influence to suppress mobs and riots, and to endeavor to bring about that reformation in life and manners "so much to be wished for and earnestly supplicated by all good men;" February 13, 1775, it is voted that the constables pay over all the provincial tax they may have collected to the provincial treasurer, and a committee is appointed to give all needful aid to the constables in their work; and, as evidence of a stronger determination, all enlisted soldiers are to be provided with bayonets, and a committee is appointed to collect all bayonets that may be in the town; March 20, 1775, a committee is chosen to see that the non-importation agreement is carried out to the letter; to secure the greatest possible improvement in the breed of sheep and to increase the herds; to inculcate the utmost frugality in all kinds of expenditure; to see that no other mourning for the dead be used than a black crape or ribbon on the arm or hat for men and a black ribbon or necklace for women; that no trader shall increase the price of his wares; that all traders shall take an inventory of their goods, and after October 10 shall not expose for sale any of the proscribed British goods upon penalty of the publication of their names that they "meet with the merits of enemies to their country;" and the committee shall inspect the conduct of every person in the town, and, upon finding any violating the articles of association, shall publish their names in the "Gazette," "to the end that all such foes to the rights of British America may be publicly known."

Meanwhile, to give effect to these votes, arms, powder, uniforms

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the town records. It is the meeting of June 12, 1776, and this is the sole record:

"The question being put, whether should the Honble Congress for the safety of the Colonies declare them Independent of the Kingdom of Great Britian, you will solemnly engage with your Lives and Fortunes to support them in the measure, it passed in the Affirmative unanimously."

The citizens of Andover had no doubt what would fill the measure of their desire, and they wasted no words over it; and the town clerk of this same year (1776) had the good fortune to copy at length into the town records within three weeks after this vote the Declaration of Independence. This was the end of British authority in the colonies, and for the first time the town meeting to be held in March, 1777, is called "In the Name of the Government and People of Massachusetts Bay;" all warrants preceding this had been issued in the name of the existing sovereign of Great Britain.

Time is not at hand to give in detail all the history of Andover in the Revolution. From Lexington, through Valley Forge to Yorktown, her sons are found ever conspicuous in the field; her quota of men is always full, and during the whole period of the war she sent into the service over six hundred men. And these men were well sustained in return by the town; the families of non-commissioned officers and privates are to be supplied with necessaries;[1] every soldier is to be provided with one pair of shirts, two pairs of stockings, and one pair of shoes and a blanket;[2] £1,800 are voted to be placed in the hands of the various officers commanding the companies of militia to enable them to fulfil their contracts with the soldiers;[3] every soldier engaged in the town's service is to receive twenty-five bushels of Indian corn per month, or the amount of the circulating medium that shall be equivalent to the price of the corn when the same shall become due,[4] and finally as a bounty to be paid annually in addition to every other encouragement, each soldier is to receive ninety-five Spanish dollars for each year he shall continue in the service, and the town further votes to make up any depreciation in the pay in continental money given by the general government to the soldiers.[5]

[1] November 18, 1777.
[2] February 16, 1778.
[3] July 2, 1779.
[4] June 20, 1780.
[5] December 20, 1780.

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As familiar as the story of the battles of the Revolution, is the history of the decline in value of the circulating medium; the paper currency issued by the Continental Congress had not even belief or confidence in the government to rest upon, and consequently each issue of it only made it less valuable; the result was a great decline in its purchasing power; £300 are voted for highways in 1778, but in 1781, £20,000 are voted for this purpose; in October, 1780, £42,000 are voted to purchase the town's quota of beef for the army, but by December 21, 1780, the amount voted for this purpose reached the colossal sum of £78,748; while it is voted that £175,000 be raised to pay the wages of the men that had enlisted for three and for six months. These last amounts represent the high water mark of inflation, and December 24, 1781, the selectmen and town treasurer are directed to liquidate all the outstanding indebtedness of the town on the basis of one dollar in specie for seventy-five dollars in currency. This uncertainty in the value of the circulating medium added immeasurably to the hardships of our ancestors in the Revolution; but, as every other difficulty in those times, it was met and conquered, for, in 1782, the appropriations are back again to their modest dimensions, and the country was once more on a specie basis; and there, so far as Andover had any influence, it would certainly remain, for October 17, 1785, Andover votes with only two dissenting votes as follows: —

"Whereas it has been said that a Neighboring Town has lately by a Public Vote expressed a disposition for a paper Currency,

VOTED, — That Joshua Holt Esq^r. be and he is hereby instructed in case any motion shall be made in the General Court introducing a Paper Medium rigorously and perseveringly to oppose the same as being a measure in our Opinion to promote Idleness, dissipation and dishonesty, and by destroying the Morals of the People to bring on the ruin of the Commonwealth."

One hundred and eleven years have not lessened the truth here expressed, and I suggest that this vote be amended by inserting after the words "paper medium," the words "or silver," and that, so amended, it be handsomely engraved and framed, and presented to the Senate of the United States to be hung upon its walls, to the end that it may teach that forgetful assemblage what a little inland town regarded as rudimentary in 1785, and what uniform experience has dictated, and what common sense and business integrity demand.

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It is impossible within the limits assigned for this portion of your exercises to do adequate justice to the record of Andover in the Revolutionary struggle. It is a noble record of noble deeds. There in its full development is the spirit of patriotism; the capacity to do and to suffer, that enabled the citizen, whether at home or in the field, to do valorous deeds or undergo sacrifice in behalf of his town and colony; there is the shrewd intelligence that directed all the movements of the difficult struggle; there is also the faith in the rectitude of their cause, that, clothing them as it were in a religious armor, sent them forth in the crusade for freedom and complete independence, determined on victory.

To him who shall address the town on her three hundredth anniversary, I leave the pleasing duty of presenting the record of Andover in the Civil War. That record has been compiled by a citizen of the town with great care and research, and there it stands a possession for all time, without ornament or illustration, telling its inspiring story of fidelity to duty, of personal bravery and sacrifice. In the press of topics that demand utterance on this occasion, this reference to Mr. Raymond's admirable compilation should suffice, but, founded as this address is upon the theory that in all her achievements Andover has always been true to her puritan origin, I can but pause here to ask how far the puritan element entered into the services she rendered to the nation, when the authority of the government was defied by the South.

The wars of puritanism have always been founded on some exalted principle in morals or politics. This is as true of the Revolution in 1775, as it was of that first great puritan war whose tragic event was the death of Charles I. Contrast with these the wars of France in the early years of the century; they were fought only to further the ambitious schemes of Bonaparte. The Six Weeks War in 1866 was fought solely for the aggrandizement of Prussia, while the Franco-German War of 1871 had no other ground than the jealously of Napoleon III of the growing power of Germany. But the Civil War in America was founded on the principle of human freedom, and it was a battle for human rights. Our ancestors of the revolutionary period spread out to the world in the Declaration of Independence their fine generalities on the equality before the law of all men; yet there was scarcely one of the signers of that document that did not

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maintain slaves in his own household, slaves whom he doubtless treated mercifully and regarded almost as members of his family, but though human beings, these slaves were, in the eyes of the law, mere chattels that could be bought and sold. This profession and practice of freedom were strangely at variance with each other, but the custom of slave-holding was thoroughly established, and the convenience of the system was beyond question. But the moral law overrides the conveniences of men, and when this noxious germ, gathering strength and insolence out of the fetid soil where it throve, not content with debasing to its service great intellects that had been consecrated to freedom, sought to dictate terms to the national government, and finally denied its authority, then high above the strife sounded the dictates of the moral law, and eighty years of paltering compromise were wiped out by a sacrifice of blood and treasure such as the world had not seen before. It was a puritan triumph, won on puritan principles.

Never did the flag seem more precious than when the union it symbolized was rent asunder; never did love of country come laden with a deeper sense of duty; and nowhere more loyally than in Andover was there a response to every call that the great solemn man in Washington made for troops. At once upon the firing on Fort Sumter, a military company was formed, and when, in August, 1862, there was a call for more men, and a draft seemed inevitable, at a special town meeting Dr. Jackson proposed, and the citizens unanimously voted, that the town should furnish *volunteers* rather than *conscripts* to fill up its quota, and "would deem it a dishonor and a stain upon its patriotism to send soldiers raised by conscription for the defense of Liberty and the Union." Here is an exalted ideal of citizen duty, the noblest utterance in the records of Andover. And at this town meeting the sagacity of Benjamin F. Wardwell, leaping from effect to cause, proposed — and the town with but one dissenting vote accepted — a preamble declaring slavery to be the cause of the existing insurrection, and a resolution calling upon the President to declare without delay its abolition throughout the length and breadth of the land.

These resolutions sufficiently attest the spirit of Andover; it is a spirit full of the moral virtues of a puritan ancestry; it is sagacity, courage, fortitude and patriotism, and that nothing might be wanting

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to fit the deed to the word, the action to the spirit, Andover raised and sent forth to the service upwards of six hundred men. What sacrifices they made; what wounds and privations they bore; what forms of death ever imminent they gazed at; what hope and love and reverence for duty sustained them; what chivalric deeds they wrought for freedom and the Union, you [1], sir, who saw the first blood shed at Baltimore, and were still in the service when Lee surrendered at Appomattox, and you, members of the Grand Army of the Republic, know full well. The orator of 1946 will miss the inspiration of your presence, but he will tell to ears unfamiliar with the story the full detail of your duteous service to your town and country, and will pay to your memory the tribute that a faithful allegiance to a good cause must ever call forth. Let this thought cheer you as you soon go forth to your pathetic floral service in memory of your comrades; and let it sustain you as, from time to time, involuntarily you draw a little more closely together in your encampment hall, because another companion has gone out to join the ranks beyond. And mothers and fathers and widows of the soldiers of Andover, whose hearts still cry out for your dead, remember that their names on the tablets in Memorial Hall, which is also your public library, are moulding, with the gentle discipline of letters, the minds of youth to higher conceptions of duty, and mutely but not less surely are adding to the total of human worth by all the wealth of that costly sacrifice.

Honorable and wholesome as has been the record of Andover, there is no wish to claim for her in civil and military affairs any eminence above her sister towns; they were all of them steadfast supporters of the system to which they gave their allegiance, and it is honor enough ever to have been found with no halting step in that distinguished companionship. But high as is Andover Hill above the general level of the plain, so high above all the early settlements with the exception of Cambridge, is the preeminence that Andover has taken in educational matters. And so it is to the hill,

> To yonder hill, in learning's fair demesne,
> Fair as the shades where trode the wise Hellene,

that we must turn to find the true distinction of Andover.

Samuel Phillips, the third of the name in the direct line of

[1] Major William Marland.

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descent, graduated from Harvard in 1771. He had been a diligent student, and, early after his graduation, he turned his thoughts to the establishment at Andover of a school where boys might be instructed in the "great end and real business of living." His enthusiasm in this work secured the co-operation of his father, Samuel Phillips, and of his uncles John and William. Citizen as he was of the North Parish, he naturally sought for a suitable location there; but failing to buy the high lands near where the Kittredge house since 1785 has reared its stately colonial beauty, he purchased land on Andover Hill that was thenceforth to be dedicated to sound learning and piety. Upon the land thus bought there was a wooden building, one story in height and thirty-five feet long by twenty feet in width; this he converted from a carpenter's shop into a schoolhouse, and here was started in 1778 that Free School which became in 1780, by enactment of the general court, Phillips Academy. This school was the first incorporated academy in the country,[1] and the same brain that conceived its existence planned its course of study, without other guide than his own good sense and cultivation. The social position of the Phillips family assured to the school from the first a large and distinguished patronage. Within six years after its incorporation, a larger building was erected with accommodations for one hundred students. This was also built by the Messrs. Phillips; their benefactions to the school were constant, and up to the year 1828 their gifts had reached the very large sum of $61,000.00. Other benefactions of upwards of $400,000.00 have been received, and I am glad to enumerate among them the gift of a dormitory by citizens of the town of Andover, given, I hope, in grateful recognition of the distinction the Academy has conferred upon the town.

Beginning as every early American institution has begun, with prayerful interest and an humble hope for its success, yet conducted in a manner that would make anything else than success impossible, this Academy has expanded from a school of fifty-one pupils to its present large proportions, to proportions that are limited only by lack of proper facilities. In the one hundred and sixteen years of its existence there have been registered over twelve thousand students, and among them are names of men eminent in every department of life. From Eliphalet Pearson to the present incumbent, the principalship has been held by

[1] Dummer Academy, Byfield, was established in 1763 but not incorporated until 1782.

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men of high scholarship and character, whose lives have illustrated the excellence of that learning they were set to teach, and who have worthily maintained the high christian standard of profession and practice that Samuel Phillips prescribed. Who that recalls the robust manhood and mental acumen of Dr. Samuel H. Taylor, can doubt what a benediction and inspiration he was to every boy who came under his influence, or can say that the school that provides teachers of his manful stature is not accomplishing a great work for humanity? and recalling how many students there are each year in this school who, without means or social advantages, work their way to an education, winning high distinction with the faculty and the fond love and respect of their schoolmates, who shall estimate what the school indirectly is teaching of that wholesome democracy that overlooks social distinctions and fixes its gaze on merit alone?

Fellow citizens, the existence of the Academy among you is today your chief honor and glory. I pass as too obvious for comment its commercial value to many interests in the town, and viewing it only in its human aspect, I will ask you for a moment to reflect what parental loves, what glowing aspirations, what rich memories gather here; consider also to how many a former student the mention of Andover recalls the fading images of his schoolboy days. There, in the dimming vista of the years, is the long street with its ample shade; the hill with its arching elms; the broad sweep of land and sky; the resplendent sunset; the campus filled with boys in the full flush of youthful exuberance; and there in the midst of the picture, the radiant centre of it all, is the building ablaze with the setting sun; and perhaps as his thoughts take on a deeper hue, he hears the bell once more summoning him to his round of duties, and his thoughts go forth to some faithful and noble instructor whose words have been a guide to him in his activities, and once more perhaps his heart thrills anew as he recalls the confidence and love with which he went among his friends in the days when there were no concealments, and before the competitions and sinuosities of life had chilled his honest boyhood zest. Life is blessed in proportion as it is filled with tender memories. This is what the Academy means on its human side; and in this aspect Andover, as its home, becomes almost a sacred spot, a place dedicated not merely to letters and the arts, but to the unfolding and strengthening of the highest human amenities.

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Samuel Phillips did not intend that his work should cease with the establishment of the Academy. On a loose leaf in one of the earliest drafts of its constitution, there was found in his own handwriting a plan by which a course in theological instruction was to be given to the students, and, in accordance with this plan, about twenty candidates were instructed for the ministry before the foundation of the Seminary. There seems to be no doubt, moreover, that Mr. Phillips intended to found a distinct theological school, but his decease at the age of fifty prevented the completion of his plans, and the work was carried out later by his distinguished relict, Phœbe Foxcroft Phillips, and his son John.

In 1806 it became evident that Harvard College had gone over to Unitarianism. This fact filled the Calvinists of New England with dismay, and it became imperative that there should be founded at once some institution to stem the ever rising tide of radicalism. At this same time it happened that there were two distinct schools of Calvinists in New England between whom there were some differences of opinion, but differences of not an essentially vital character. Dr. Spring of Newburyport, as the leader of one school, induced certain wealthy merchants in his own congregation to entertain the design of founding a theological institution at Newbury. The Trustees of Phillips Academy who represented the other school, had in 1807 secured an act of legislation by which they might receive and hold donations for the purpose of a theological institution. In view of the alleged defection of Harvard College, two seminaries would have weakened the whole movement for an improved system of theological study, and, accordingly, through the happy mediation and untiring activity of Eliphalet Pearson, who resigned his offices of Professor and Fellow at Harvard in 1806, a reconciliation was produced between the two schools, which resulted finally in a compromise creed and the foundation of the seminary at Andover. Madame Phillips and her son contributed $20,000 to build Phillips Hall and a steward's house. Mr. Samuel Abbott of Andover founded a professorship, and for that purpose donated $110,000, while Messrs. William Bartlett and Moses Brown of Newburyport and John Norris of Salem contributed in all $235,000. The Seminary entered upon its work in October, 1808, with thirty-six students. In its eighty-eight years there have been donations amounting to upwards of $1,300,000; over three thousand

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two hundred students have been registered, and of these over two hundred have entered the foreign missionary field.

It is not within mortal power to estimate how wide-reaching and how beneficent has been the influence of this school; it has carried the name of Andover to whatever remote field the missionary endeavor has extended, while throughout the land it has made Andover and sound doctrine, though perhaps not with unvarying unanimity, synonomous terms. It has given to the town the distinguished citizenship of such men as Dr. Porter, Leonard Woods, Professors Stuart and Phelps, while here lived and wrote Harriet Beecher Stowe, whose husband, Calvin E. Stowe, was a professor in the Seminary, and through this school there has been linked in inseparable union with the name of Andover the far shining genius of Elizabeth Stuart Phelps Ward. But while congratulating ourselves on the presence among us today, as well as in the past, of the distinguished professors connected with the Seminary, I am sure I express the uniform sentiment of the citizens in assuring you, sir,[1] who, in your eighty-eighth year, dignify this occasion with your presence, how much we respect and love you for the manly and genial qualities you have shown as neighbor, citizen and friend, and how profoundly we admire the broad learning and intellectual force that for an half century have made you an eminent teacher and the conspicuous leader of Congregational thought. In your late afternoon of life it is not for us to wish you a length of days beyond the time when life ceases to be gladsome and agreeable, but may your portion be peace and rest, the peace and rest of eventide.

In 1828 discussion arose about the establishment of a private school for girls that should be on the same denominational basis as Phillips Academy. Prominent citizens began to agitate the question, and soon, as had been the case in all other good works in Andover, a person having a residence in the town bequeathed $10,000 toward the endowment of a school and $1000 toward the erection of a building. An act of incorporation was procured in February, 1829, and in May, 1829, Abbot Academy opened with seventy students. The generous friend of the school was Madam Sarah Abbot, widow of Nehemiah Abbot, and though herself without special education, she enjoys the distinction of having founded the first school for girls in this section of the country. This academy has instructed over four thousand

[1] Professor Edwards A. Park.

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students, and thanks to the energy of its trustees, its prospects were never better; with enlarged buildings and beautified grounds it presents in its physical aspects many attractive elements, while as a fitting school for college, or as a finishing school, its rank is high and its management conservative and successful. Benefactions of considerable value have been made to the school, and I regret that I may not mention by name here one friend of Abbot, whose donations, the result of economy and thrift, have been numerous and valuable, and to whose well earned leisure, in the decline of life, the care of its property and estate affords agreeable recreation, and a purely unselfish delight.[1] Would that friends of similar measure might spring up to all our institutions. But as valuable to Abbot as many legacies, is the memory of Miss Phœbe McKeen, so long associated with her sister in the management of the school, a memory of sweet intellectual and spiritual graces that send forth their choice perfume long after the flower that gave them forth has faded away.

One other act of conspicuous benevolence illustrates the educational history of Andover. Born in Salem in 1799, Benjamin Punchard lived there till 1827, when, with strength impaired and with a desire to locate in a healthful community, he selected Andover as his home; by activity and thrift he had at the age of twenty-eight acquired considerable property; on his settlement here he entered into a general merchandise business with John Derby, and later marrying a daughter of Abraham Marland he became a member of the Marland Manufacturing Co., and his acquisition of considerable wealth was immediate. Dying at the age of fifty-one, he left a bequest of $50,000 dollars to found a free high school in Andover; of this amount $10,000 were immediately available for the erection of a building, and the balance of $40,000 was to be kept for the maintenance of the school; the will further created a reversionary interest in $20,000 more, which was to be paid over on the death of his wife. The school building was dedicated in 1856, and thus through the generosity of one who had adopted the town as his home, Andover was provided with a school for the higher education of her children. Accurate details of the total wealth of Mr. Punchard are not at hand, but his gift to the town may be taken as fully one-third of his estate.

[1] Warren F. Draper, the full record of whose gifts to Abbot Academy was announced at the graduating exercises June 28, 1896, after this address had been delivered.

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In 1850 the great fortunes that now make America conspicuous for wealth had not come into being, and this fact throws into brighter light Mr. Punchard's benevolence. His gift easily takes rank as the largest in amount and most useful in scope that the town has ever received. Its obvious results are the general diffusion of a higher intelligence among the citizens, and the presence in the community of a body of graduates and past members of the school, interested in maintaining its dignity and good repute, and cherishing with unvarying loyalty its fast growing traditions.

Time fails me to do more than suggest the ceaseless benefactions with which the annals of your churches teem, but next to Mr. Punchard's gift must be named as scarcely less inferior in their public utility, that collection of gifts whose object was the foundation at once of a public library and the erection of a perpetual memorial to the soldiers. This idea originated in the broad mind of Mr. John Smith, who generously donated $33,000 to the purpose, while his partners, Messrs. Peter Smith and John Dove, gave $12,000; contributions from other sources amounting to $17,000 more enabled the trustees to build the building as it now stands and to equip the library.

And here the narration of munificent deeds must close. Their grand total might be computed, and the amount of it would compel admiration; but who shall estimate the results of this benevolence? Who shall say how much our human nature has been enriched and ennobled by this unselfish generosity? And recalling that it was by citizens of Andover that these beneficent enterprises were first undertaken, shall we not say of these citizens that they are the true offspring and successors of those Puritans who in 1636 set up the college at Cambridge, and who in 1647 decreed the existence of schools in the various settlements, in order, as they expressed it, that sound learning might not be buried in the graves of their forefathers? To commemorate such works as these gives significance to this glad festival; and we celebrate today not merely the land or the mill stream whence men for a quarter millenium have drawn an existence, but Andover, the home and choice desire of those who have dignified humanity by their charity, and who shine in bright light the guardians and protectors of the human race.

Other triumphs of peace have kept an even pace with the achieve-

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ments of Andover in education. The manufacturing interests began naturally with a saw mill and grist mill; then to these were added a fulling mill and iron mill, industries that the nascent town demanded to satisfy its immediate wants and comforts; in the time of the Revolution Samuel Phillips turned his manifold energies to the manufacture of gunpowder; and when the war was over, and the spears had been beaten into pruning hooks, the same energy that made material for war was engaged in the production of paper. Later the powers of nature were turned to a broader use, and the names of Marland, Abbott, Bradlee, Smith, Sutton, Saunders, Hodges, Davis and Stevens, became connected with manufacturing enterprises that have added greatly to the wealth and reputation of the town.

In agriculture too Andover has gained a high place. Interjected as the only fertile spot between the sands of the Merrimac and the swamps of the Ipswich, her soil presents high possibilities of reward for agricultural effort intelligently bestowed, and under it the forest that sighed to forest in endless succession, has been cleared away, and, spread out to sun and sky, lie hills and intervale that yield due products to the farmer, or lend themselves with gracious willingness to the adornment of private estates.

Fellow citizens, the Andover we love and cherish today, the Andover whose record we approve, is only the product of the character of those who have been her citizens; and now on this day, when the town comes to give some account of herself to the world, she bids me to propose for distinguished honor the names of some of those strong men and women who have given lustre and character to every page of her history. Here and there have been mentioned in the course of this address, the names of some whose relation to the facts narrated was so pivotal that their place in local history is secure; for most of them that mention must suffice. But how under this summons can I fail to name Simon Bradstreet, a member of the Court of Assistants and afterwards Governor of the Province, whose house still stands in North Andover? Anne Bradstreet his wife, the first colonial poetess, the prototype of the New England wife and mother; honored in their lives, and destined in the lapse of time to get new lustre from Wendell Holmes, Wendell Phillips, Ellery Channing and R. H. Dana, their descendants.

John Osgood, the first representative in the general court, and

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the progenitor of a distinguished race; among whom it will suffice to name Samuel Osgood, the first postmaster general, and Gayton P. Osgood, a scholar and a member of congress, whose houses still are standing in the North Parish, and near which the mansion on Osgood Hill rears its splendid front as if to reflect the lustre of the family name.

John Stevens, a man of great usefulness in the management of town affairs, and the progenitor of a hardy race distinguished as manufacturers, mechanics, and engineers, the type of whom is best represented by Capt. Nathaniel Stevens, so well remembered among the older inhabitants of the town; and among the eminent members of this family must be mentioned Major General Isaac I. Stevens, one time Governor of Washington Territory, who met his death on the field of Chantilly in September, 1862, while bravely leading the charge against the rebel forces.

George Abbott, the ancestor of a numerous progeny of clergymen and of men and women in every vocation of life, who have rendered useful services throughout the whole history of the town.

John Lovejoy, the ancestor of General Nathaniel Lovejoy, a distinguished officer in the Revolution.

Andrew Foster, who in 1685 died at the age of one hundred and six years, and who numbers among his descendants, bankers, judges, and men skilled in the administration of civic affairs.

Colonel Moody Bridges, the ardent patriot of the Revolution, and a delegate to the Provincial Congress.

Samuel Bailey, who lost his life at Bunker Hill, and whose descendant, Sarah Loring Bailey, in her careful and judicious "Historical Sketches of Andover," has rendered invaluable service to the town.

John Johnson, among whose descendants may be named the Rev. Samuel Johnson, a writer of hymns of exalted purity, and the author of an exhaustive treatise on "Comparative Religions;" Dr. Samuel Johnson, who for thirty consecutive years was the conscientious town clerk of Andover, and whose services received the gracious recognition of his fellow citizens; William and James Johnson, honorable and prosperous merchants; Theron Johnson, the founder of the Johnson High School; Osgood Johnson, the fifth principal of Phillips Academy.

Andrew Peters, the founder of a family of the highest respectability.

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The doctors of the name of Kittredge, who through four generations practised medicine and pursued agriculture with like good sense and success, and were men of capacity and influence in town, state and nation.

Francis Dane, Thomas Barnard, John Barnard and William Symmes, four successive preachers to the First Church, whose ministry extended from 1648 to 1807, a period of one hundred and fifty-nine years; they were succeeded in 1810 by Bailey Loring, who served the parish for forty years, and whose honeyed eloquence was inherited by his son, George B. Loring, a gracious and forceful orator.

Simeon Putnam, the eminent preceptor of Franklin Academy; Francis Cogswell, Mark Newman, Samuel Farrar, George Hodges, types of trustworthy citizenship. Samuel Merrill, Nathan W. Hazen, practitioners at the bar and fine exemplars of the manners of an earlier day. Marcus Morton, a judge of the Superior Court, a judge and chief justice of the Supreme Court, for thirty-two years in the judicial service of the Commonwealth, learned in the law, and eminently sensible in the application and statement of it.

Abraham Marland, Peter Smith, John Dove, George L. Davis, successful manufacturers, munificent contributors to many useful works; men whose lives illustrate the value of self-help and unwearying industry; and as most eminent in this class I speak with reverent regard the name of John Smith, the record of whose life, character and manifold benevolences might well have taken the whole time of this address.

But I should be recreant to my trust were I not to name for especial honor here the Phillips family, that in every generation has conferred distinction upon the town. In the year 1711, Samuel Phillips, the first minister of this church, entered upon a pastorate that was not to close until 1771; a gentleman by birth and nature, a scholar, a man of profound piety, and of serious and solid character; in the second generation, his sons Samuel, John and William, became the founders of the Academy, and were men of enterprise, patriotic and devoted to every good work; and John Phillips further illustrated the family habit of philanthropy by founding and endowing, in 1783, the academy at Exeter: in the third generation, Samuel, son of Samuel, conceived the idea of that academy which his father and uncles founded, and was a man of business sagacity and of manifold

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commercial enterprises, a judge, a state senator and the Lieutenant Governor of the Commonwealth: in the fourth generation, John, the son of Samuel, with his mother, Phœbe Foxcroft Phillips, was of those who founded the Theological Seminary; in the fifth generation, the reputation of the family for piety and philanthropy was worthily maintained by those excellent ladies whose names were household words to every citizen of the North Parish: in the sixth generation, the glory of the race was concentrated in Phillips Brooks, the Bishop of Massachusetts. He was the apostle and advocate of human excellence, and his election to the head of the diocese crowned with the meed of eminent merit a life devoted to the spiritual welfare of mankind.

> In manhood clad outshining far the guise,
> Mitre, and crook and gilt-enfigured gown,
> Wherewith Rome loves to load her prelates down,
> And cincture them with pomp, — thou, humbly wise,
> Assums't thy sacred charge; nor dost devise
> A labored liturgy, nor has a frown
> For those who covet not the martyr's crown,
> Nor those who e'en religion's sway despise.
> The good, the true to love, and e'er in man
> To stablish what is best, and him to raise
> Up to the hight of Christ's and nature's plan
> Thy fervent theme; and 'tis thy highest praise
> That conscious pure stands ever in the van
> Of all thy thoughts and creeds and forms outweighs.

No words of mine can add to the reverence you hold for his exalted character; but recalling the fervor of his address at the dedication of Memorial Hall, with the fine ancestral spirit full upon him, I must ask what would not have been his eloquence, could he have stood here in his proper place today to celebrate the foundation of that Andover his ancestors had made of resplendent fame?

Be these of the prime in honor and in worth, but far be it from me here to forget that collective citizen virtue that has done its duty in the fields or mills, and that has given solidity and strength to the fabric that has here been reared; and who that has known those whose lives were love, patience, self-denial and fidelity to every duty, shall doubt that the moral beauty of that fabric is directly traceable to the influence of the mothers of Andover?

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Such, fellow citizens, in partial outline is Andover, and out of the manifold delights of this hour, there rises to the vision, not a venerable matron whose life is in the past, but a mother of maturing beauty, confident of the future, regnant, imperial. In classic dignity, in the repose of conscious worth, she sits upon her hill top, and as the generations of her children and her students come to do her honor, she rises up to meet them, and, pointing with becoming pride to the band of men and women who surround her seat, she says: "These are they of puritan mould, who felled my forests; who fought my enemies; who founded my schools; who gained my independence; who have made my name one with the blessed name of Freedom. Whatever of sovereignity I have, I owe to them. If you would have me to abide with you, the bright flower of that puritan development from which I had my origin, cultivate their virtues and their character, and my reign among you will be secure."

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THE POEM.

BY ANNIE SAWYER DOWNS

To-day, the Hampshire fields are sweet with blossoms of the May;
To-day, in ancient Hampshire woods, the deer and rabbit play;
While Hampshire meads are smooth and rich, and shine with emerald gleam,
And haunted forests whisper low to each historic stream.
But towns and cities old and gray are Hampshire's pride and boast,
And that o'er all her grassy plains, the track of Roman host
Still leads to villa, and to camp, and to the Druid grove,
Whose mystic stones were altars hoar, ere Bacchus was, or Jove;
Who silent saw the rise of Rome, and silent saw her fall,
And made no sign when axe of Dane crashed down the minster wall,
Or smote with all his savage horde, on shrine and chapel rare,
And drowned with ribald jest and oath the monkman's dying prayer.
The Druid stone, the Roman camp, the Norman abbey vast,
The good king's church, the wise king's school, all tell of Hampshire's past,
And of the proud and noble fame which through the years comes down
To flush the cheek, and thrill the hearts throughout our ancient town,
For our own Andover so old, and yet so young to-day,
Who ever to the mother land will loving homage pay,
To an old borough on the Ande is namesake, mental heir,
Which Saxon men called Andover in English Hampshire fair.

O, mother land, O, mother town, how oft thy shaded street
Has heard at dawn the bugle call, and then the trampling feet
Of men at arms, who for their king shrank not from toil or pain,
And for their right in church or state accounted death but gain,
Who in the cell, and on the block, by faggot, and by rack,
Laid straight a way through coming years for freedom's shining track.
O, mother land, O, mother town, when dark days on you fell,
And those you set in places high, for gold and gauds dared sell,
The freeman's right to name his faith, the freeman's right to pray,
To seek his God with hymn or psalm as seemed to him God's way,
The freeman's right to judge the Word, to teach his simple child
That secret true of holy life is Gospel undefiled;
And that to follow leaders blind is weak and wicked thing,
For of the soul not prince, nor priest, but God alone is king.

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Annie Sawyer Downs.

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Then through thy quiet rural ways, O, lovely mother land,
And in thine ancient city streets, and on the North sea strand
Was heard a sound like wind at night among the leafy trees,
Or ceaseless break on sandy shores of never silent seas;
And which in great waves rolled along to break at last in song.

"We go, we go, across the wave,
As Israel went of old,
To seek a home and find a grave,
In strange and distant fold.
We go, we go, the world is wide,
But love is ever near,
Our fathers' God is at our side;
And true hearts know not fear.

"Across the sea, across the sea,
Are valleys fair and lone,
And forests rich, and wild, and free,
Which yet may be our own,
And where, unvexed by bishop's rule,
Or envious tyrant's hate,
We with God's help, in wisdom's school,
May rear a noble state.

"Where truth shall be the rule of life,
And faith have steadfast sway,
And not for gold or fame the strife,
But clear to see God's way.
Where loosed from old and craven fears,
Men see who once were blind,
That only thus through future years,
May souls sure freedom find.

"Farewell, farewell, we may not wait,
Our ships are in the bay,
And though to-night the tide is late,
Before the dawn of day,
We shall far off on shifting wave,
Watch line of fading shore,
The fairest shore God ever gave,
But home for us no more.
No more, no more, dear fading shore,
Our home, O, never more."

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Their voyage was long on wintry seas,
Tossed by the strange and baffling breeze,
And summer sun was warm and high,
Before their eyes saw coast line nigh.

That coast line was our Salem bay,
Glad then as now with light waves' play,
Fair then as now with rose and fern;
But thickly set with forests stern,

Which all untrod pressed dark and grim,
Close to the white sand's curving rim;
As they would hide from vision rude,
The haunts of virgin solitude.

And from whose depths as twilight fell,
Rose clear above the ocean's swell,
The owl's wild call, the wolf's dread roar,
And stealthy steps unheard before,

Which made young children closer creep,
And sobbing wake from restless sleep;
While women knelt, their faces white,
Shrinking in fear from morning light.

But with the morn, the morn of June,
Their hope sprang gay to wild bird's tune,
And proudly rang their hymn of praise,
Throughout the forest's leafy ways.

Then glad they sought the sheltered vales,
Whence still were seen the harbor sails:
And where before the summer fled,
The log house had its thatch o'er head.

What matter then that winter cold
Trod hard on autumn's garb of gold?
Or that the hearth stone, rough and low,
Was hidden deep in drifted snow?

For safe within were child and wife,
And soul not with itself at strife,
While will, and choice, and doctrine high,
Were free as earth and air and sky.

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They sought our woods, they loved our hills,
They hunted by our bubbling rills,
And one spring morn new township found
By yonder grass grown burying ground.

And soon by brook and river side,
Their rude homes scattered far and wide;
While fairer than their shelters small,
Rose house of worship over all.

Where freely hymn and psalm rose high,
As God to humblest soul drew nigh;
Where right was might, and will was fate,
For God was Lord of Church and State.

Strong were their hands and stern their will,
As with hard toil and patient skill,
They wrested harvests from the plain
And cleared the wood for waving grain.

The secrets of those early years,
The griefs, the pains, the hopes, the fears,
Are gone with children's faces sweet
Or fleeing red men's hurrying feet.

We faintly trace their farm lands' bound,
Their cellars' green and sunken round;
Their meeting house upon the hill,
The stones of their first water mill.

Seek records of their parish wide
Who first was groom, and who the bride;
Whose child first sat on Parson's knee,
Who first paid hated tithing fee.

Yet seek in vain; but one dim page
Is wafted to us from their age;
But one faint name on tombstone gray
Reveals their brief and bitter day.

We only know that firm and deep,
They tilled where we the harvest reap,
We only know the seal they set
Stamps all our best and noblest yet.

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But still our loving fancy turns,
To many an ancient road,
Where aged houses lowly bend,
Beneath the centuries' load.

One with long line of sloping roof,
Where shadows come and go;
And close about whose door stone gray,
The early wild flowers blow,

Is shrine for poet, and for saint,
Where pilgrims never cease;
For grave Anne Bradstreet loved this haunt,
This haunt of ancient peace.

First poet of our Essex vale,
First woman in the land
To sing how sweet our meadows wide,
How fair our river strand,

And that the red man fierce and wild,
Was yet a child of God,
Who through uncounted years had been
Sole master of the sod.

O, grave Anne Bradstreet, saintly soul,
Your fame was early won,
Yet you loved best the mother's name,
The wifely work well done;

And long years after you had found
Rest in your unknown grave,
A half forgotten deed of love,
Remembered, was, to save

Your child first born, your son, best loved,
From worse than deadly doom,
Which smiting men and maids alike,
Wrapt all the town in gloom.

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The infant town where winter snow, laid chill
  Upon the plain, and where the noisy, rude
March winds, swept from the far off barren hill
  To ravage field and wood.

The wretched town which roused from sleep,
  That morning of long ago,
By oaths, and yells, and crackling fire,
  And hurrying through the snow;
Of wives and children shrieking wild,
  Shivering and ghastly white,
In after years would never tell,
  The horrors of that fight;

But told instead, how oft in age,
  They saw the blood red sky;
And in their dreams heard wounded groan,
  And tortured women cry
For help, to bear the cruel pain,
  Or swift release of death,
While louder grew the dreadful din
  Above their laboring breath.

The Indian horde swept through the town,
  The house of God defiled,
And killed before the mother's eyes
  Her new born helpless child.
They burned the harvest in the barn,
  The cattle in the stall,
And dreadful as the curse of hell
  Was their mad fiendish call.

And Parson Barnard, hid behind
  His book shelves old and tall,
Heard painted leader orders give
  Where next their blows should fall.
Then quick they burned the parish book,
  And by their torches' shine
He saw how like the beasts they fought
  For the communion wine.

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The Parson, without doubt, was saint,
But hotly rose his ire
As off they rushed to set at once
The Bradstreet house on fire.
He moved, he rose, but sank again,
Scared by a dreadful shout,
"The half fed wolves have found," he said,
"Some long sought plunder out."

He careful crept on hands and knees
And looked through crack in door,
As Dudley Bradstreet with his wife
And children weeping sore
Was hurried long the Haverhill road
By all the yelling band,
With kicks and blows and curses loud
And bloody knives in hand.

No backward look they dared to cast;
Their half clad stumbling feet
Could hardly keep o'er frozen snow
Pace set for swift retreat.
As Parson watched them grieving loud,
The bitter north wind died,
And slowly faded fire and smoke
From off the country side.

For that the Parson thanked the Lord,
And as he thanked he heard
What in the midst of that wild scene
His inmost spirit stirred,
A shout, it almost seemed of glee,
From just this side of wood;
Where in a circle and unbound
The waiting captives stood.

Stopped short by daubed and painted chief
Not seen by them before,
Who cut the cords which held them tight
And at the leader swore.
Then turned to Bradstreet, Colonel called,
"You do not know my face,
Do not remember years ago
When hunted in disgrace;

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"An Indian boy crept to your home,
And by your mother seen,
Was warmed and fed, and all day hid
Behind the fireplace screen.
Was sheltered through the winter long,
And when pursuit was o'er
Was safely sent with escort strong
To Saco's distant shore.

"No harm shall touch your mother's child,
No man of Indian race
Shall lift a hand against the home
She made my hiding place.
Now homeward turn and tell her kin
One red man was not base
But loosed your bonds and spared your life
For her sweet act of grace."

Next Sabbath, when the Parson prayed,
He thanked the Lord for those
Who while on earth fed, warmed, and clothed
And even loved their foes.
And then he told this gentle tale,
Which like a flower comes down
To light the darkness of the gloom
Which wrapped the infant town.

The Parson might have told as well, how few
Short years ago ; the Bradstreet house for two
Long months, was dark, and closed to all, how cries
Rose loud against the name, and how the sighs
Of men in pain, and women tortured sore
Were laid straightway at Dudley Bradstreet's door.
How with his wife he fled by night, and close
Was hid, until, again men's reason rose ;
Till prisoners were from jail released,
And o'er the land the witchcraft frenzy ceased.
Hardly is there a record left to guide
Us in our quest ; but still on one brook side
We trace the lane by which the sheriff went
When he in haste for wretched witch was sent.

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And proud to-day should be our town to call
That witch's name; for only she, of all
Who pined and starved in Salem jail denied,
With lifted head, and fierce and stubborn pride,
That she herself a witch wife was, or could
Another make, or that so long as God was good,
Witch there could ever be. They hanged her then
And hid her bones in wild wolf's den.
But we upon our records high, write Martha Carrier's name,
And give the story of her fate a wide and deathless fame.

The end of first half century found the town
Both rich and strong. Tho' fathers had lain down
The burden and the care, and slept in peace,
The mills and shops of sons showed great increase.
The humble school at "parting of the ways"
Had its own building new. In darkest days
They glad to Harvard gave; and freely sent
Their men and arms, and slender substance lent,
When rumors that the east by war was stirred;
Or when the exiles' tales of woe were heard.

The old first parish wide was rift in twain
And South the new was called. Then bare and plain
Rose second meeting house, and Phillips wise,
First of the long and noble line, was named
Their pastor and their guide. Unblamed
He walked among them sixty years, and o'er
Their lives shed counsel clear, and ever more
Urged noblest deed and spirit high; so when
Were wanted sore, brave prompt and fearless men,
The old town lacked them not. Stern too was he,
Nor ever lightly looked at sin to see
If there excuse might be. To know the truth,
To do hard things, he taught the eager youth,
So when the dark days came no single man
Of Parson Phillips' flock, but quick began
His life to plan so that when called on high
He need not fear to meet his Parson's eye.

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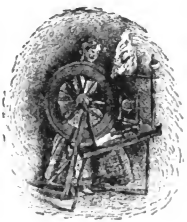
Yet life was life in those old days, and like our own
Was sad, or joyed in love's light o'er it thrown;
While peace and shelter sweet of home, were thought
The dearest things, if not by honor bought.
Clear was it always understood the state
Was first, and though men might their ease abate,
The soldiers in the field must be supplied,
Needs of their wives and children satisfied,
And while as freemen sure, the action bold
Of those they chose to rule, might be controlled
By censure sharp; they firmly held the ground
In their defense when others on them frowned.
They dreaded Papists like the death, yet found
Houses and farms, and chance to till the ground,
For guiltless ones who from Arcadian shores
By stress of war were driven to their doors.
And still on lovely western slope, a field
Is shown, that once of flax a wondrous yield
Produced under their skilful hands. When they,
Back to their homes were sent, sad was the day
And mournful their farewell. They left to show
Their love a carven powder horn, and bow,
And snatches gay of song and dance
And stories strange of distant sunny France.



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Loud and still louder roared the guns,
Thick smoke hid all the sky,
And still the silvery oriole
Sang in the chestnut high.
At last the word, "Our powder gone,
We've turned us down the hill,
Content to prove this summer day,
This day at Bunker Hill!

That farmer lads can shake a crown
And lay proud England low,
And on a field they have not tilled
Such fearful harvest sow!"
Shot fell like rain on Charlestown Neck,
And brave the deeds oft told,
Of Bailey, Farnum, Frye, and Poor,
And stout John Barker bold.

For he was private in the ranks,
But last in the retreat;
When Captain Farnum struck by shell,
Fell just across his feet,
He lifted and he held him high
Full in the redcoats' view
And shouted loud, "Now hold on Ben,
The Reg'lars sha'n't have you!"

A hundred years have come and gone,
And still in stirring verse,
The children of North Andover
John Barker's deed rehearse,
And in the old-fashioned burying ground,
Shady and green and still,
On a mossy stone you oft may read,
"He fought at Bunker Hill."

He fought the fight, he kept the step,
Loyal, and brave, and true,
For a free land he paid the price
Comrades, that day for you.
So lowly kneel, and softly tread,
In the graveyard under the hill
Fame writes aloft no prouder line,
Than, "Fought at Bunker Hill."

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But not on battle fields alone
Our fathers' noble deeds have shone,
For when grim war was at their door
They calmly turned to lettered lore

And planted deep on hill top green,
Wide o'er the country to be seen;
Not fortress stern from whence to rule,
But firm, enduring Christian school.

First in the land where learning old,
Disclosed to all its wealth of gold,
Where side by side, the rich and great
Sat low with men of mean estate.

And nobler still, the first in land,
To write on high that God's command
Was far above al' classic lore,
Or poets from Castalian shore.

O noble soul of Phillips name,
To-day the whole world owns thy fame,
While Phillips School is loved and blest;
Where'er men roam in east or west.

School, which for hundred years and more,
Has opened wide and generous door
To truth, when she was known by few,
To learning old, and science new.

Whose walls have rung with echo loud,
Great names of which the world is proud,
Dear names, which whether far or near,
Bring songs of love, and hope, and cheer.

So twine once more the ivy green,
And once more wreathe the bay leaves sheen;
That town must never blush for shame,
Which guardian is of Phillips fame.

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No deed of theirs has ever shamed,
  Our proud and ancient town;
Their courage and their zeal, we count
  The jewels in her crown.
And write their names on record high,
And ne'er will let their memory die.

That roll of fame I careful scan,
  For name above the rest,
For some more shining word or deed,
  To be by pen confest.
But vainly scan, for every deed,
Asks of our praise the highest meed.

Yet stay, there is a simple boy,
  Younger than those I see;
Who often from our library wall,
  Turns serious eyes to me,
Not braver he than comrades true,
  And not so strong or wise,
And who my words would hear to-day
  With scarcely pleased surprise.

Who would, perhaps, have said aloud,
  "Our Captain was our pride,
And my messmate the bravest man
  Who for the old flag died,
While as for me, I loved my town,
  And heard my country call,
But in the camp and on the field,
  Was boy amongst them all."

But just because he was a boy,
  Like those before me now,
The brighter shines his hurried life,
  The aureole on his brow.
"You are too young," the elders cried,
  Yet, when fresh summons came,
Again upon the crowded list,
  Was Walter Raymond's name.

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Lone was the home he left behind,
But quick from field and tent,
Came boyish letters, brief and plain,
Begging that food be sent;
And like a boy bewailing oft,
How slow and small his pay,
And how for papers and for books
He looked in vain each day.

"And how were all within the house?
How bloomed his mother's flowers?"
Ah, friends! you think them trifles small,
But then the boy was ours.
More serious soon the letters grew,
And simple as a child,
He told how when 'twas time to fight,
He knelt in thicket wild,

And asked his God to help him stand
Firm in his ordered place;
And that he might not be afraid
To meet his foeman's face.
Low over to himself he said
The collect for the day,
And knew the Lord was by his side,
Through all the fearful fray.

The summer brief was almost gone,
When in one twilight sweet,
A passing friend laid lightly down,
Across his mother's feet,
A letter, faded, crumpled, old,
Which told how days before,
Her boy upon a rapid raid
Along the river shore,

Had captured been by rebel horde,
And driven swift away;
But to what city, or what town,
No man of them could say.
No more than this, except that he
Called loud to those behind;
To turn them sharp, and save the trap,
To which he had been blind.

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It was a brave and generous thing
To do that fatal day,
"But then you know," they only said,
"That it was Walter's way."
Then darkness like the blackest night,
And silence like the tomb,
Hid from their straining, aching hearts,
The knowledge of his doom.
And that the tale was common then,
More bitter made the grief,
More keen the anguish of the home,
Where hope gave no relief.

'Twas autumn first, and winter then,
But when the tardy spring,
Was sweet with leaves, and buds, and flowers,
And songs the wild birds sing;
They heard, how in a prison pen,
Ill, cold, and starved beside;
While bells rang loud for Christmas Day
That brave young boy had died.

And heard as well, how urged to sell
His honor, and be free,
He answered with uplifted head,
"The dead cart first for me."
How begged to steal from scanty store,
Of feebler men than he,
The answer still had been the same,
"That will not do for me,
They do not teach, you see, their boys
That way in my old town;
Just tell my father how I died;"
And smiling laid him down.
Our Christmas bells o'er fields of snow,
He needed not to hear,
For loud rang out the bells of Heaven
As that pure soul drew near.

And boys, with clear eyes like his own,
Who bear his name to-day,
Who proudly march beneath the flag,
Which o'er his soul had sway,
Remember through all coming years;
Whatever storms betide,
How grandly for that starry flag,
Young Walter Raymond died.

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THE BANQUET

Prof. Churchill, in welcoming the company at the beginning of the banquet, said:

Fellow Citizens: Let us congratulate ourselves that we are assembled in such goodly numbers on this day of brightness and beauty, to celebrate the quarter-millenial birthday of our dear old town. It is my pleasant duty and privilege to welcome, in your name, the invited guests of the day,— our distinguished chief magistrate and members of his staff who accompany him, our representative in the national halls of Congress, the sons and daughters of Andover who come back to the old home as on some glad Thanksgiving festival, and other respected guests whom we have invited to share with us in the congratulations and the hopes of the hour; one and all we bid you thrice welcome. Happy are we in the day itself, the "bridal of earth and sky;" it is a day for the Doxology. I think we cannot better express the sentiment of our common heart than by uniting hearts and voices in that glorious old Doxology which our fathers sung; after which the Rev. Frank R. Shipman, pastor of the Old South Church, chaplain of the day, will invoke the divine presence and blessing.

The Doxology was then sung by the audience, led by the band; and grace was said by Chaplain Shipman.

After the banquet was finished, at 3.10 o'clock, Prof. Churchill rose and opened the speaking as follows:

Commemoration days like this, my fellow citizens, are to be cherished as the blossoms of century plants, so rare are they, so fragrant with the aroma of the past, so full of suggestive interest. The anniversary itself carries its own enjoyment. What lineal son of our worthy sires is not quickened to his heart's depths as he thinks of kindred and ancestry? What citizen of Andover is not thrilled with pardonable pride as he realizes through the scenes and the events of the day his vital connection with the dangers and achievements of the days of long ago?

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Time, in his advance of two centuries and a half, has cast behind him a deep shadow, covering many a name, many a scene, many an event, inseparably intermingled with the fortunes of the present and the hopes of the future. With Old Mortality, the wandering religious enthusiast of Scottish romance, we consider that we "are fulfilling a sacred duty while renewing to the eye of posterity the zeal and the sufferings of our forefathers." In this spirit of veneration for a brave and godly ancestry, we said to the orator of the day: "Take the antiquarian's torch, penetrate the dark corners, search out the hidden things of our history, sweep the dust from honored names, tear away the moss from their deeds, retrace the fading lines, that we may have a distincter knowledge and a deeper appreciation of the beginnings of our goodly heritage." Most splendidly has he accomplished his noble task. Gratefully do we recognize the patient care and the consummate skill with which he has performed this pious duty to the past. We summoned the poet of the day, and bade her "with garland and with singing robes about her," to stir and touch our hearts with the romance that lies along the pathway of the centuries. Most impressively has she appealed to our hearts and imaginations, as she has sung to us of the saintly Ann Bradstreet, of the dauntless Martha Carrier, of the brave John Barker, and told how young Walter Raymond died.

And now, with the solemnities completed, we linger a little while around the family table, to engage in the interchange of thought and sentiment; and in friendly talk catch glimpses of some of those side-lights which illumine the significance of our life and history as a good old New England town.

> Instinctively, we all think first of our beloved Commonwealth; and we gladly salute him who so honorably represents her as the executive head of the great State of which Andover is a component part. Let our first sentiment, then, be *The Commonwealth of Massachusetts.*
>
> It is with peculiar pride and pleasure that I present His Honor, Lieut. Gov. Roger Wolcott, Acting Governor of the State of Massachusetts.

ACTING GOVERNOR ROGER WOLCOTT

Mr. President, ladies and gentlemen of the historic town of Andover: I should be tempted to begin the informal words that I

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shall speak to you to-day with a word of congratulation upon the peculiar splendor of this beautiful spring day, if it were not that I have thought that I detected at the lips of your reception committee, when I referred to that impressive subject of the weather, a sort of suggestion that it was no cause of peculiar congratulation to the people of Andover, because a day like this was nothing more than their just due.

It has been my privilege to attend many occasions of this commemorative nature; some of them marking, as this does, the close of a period in the history of a municipality, others commemorating the recurrence of the death of some noted individual or of the happening of some noted event; and I have always found such occasions to possess a peculiar interest to any son of the Commonwealth of Massachusetts. I believe that it is a holy and a pious duty to bring back to the minds of the young the fresh memory of these great events of the past. I believe that it does good to any son or daughter of the good old stock of New England to teach him anew the lesson of the suffering and the endurance and the heroism of the men and women that have laid the foundation of this Commonwealth. I believe that to the mind of the son of the newest immigrant upon our shores, the latest arrival, who has come here loyally to cast in his lot with ours, that it is good for him to learn that he is throwing in his history and his contribution into the vast story of a great and a noble past.

It is true, and it is the pride of the Commonwealth that it is true, that many features of these local histories are similar. They all tell the story of the life of a municipality from its humble beginning when there was suffering and endurance, when there were no great differences of wealth or position, although the parson and the squire always received the acknowledgment of their recognized position, but there were no extremes of great wealth or of squalid poverty. The story goes on through the long struggle with nature and the final fight with the Indians, and then it carries the story of the town or the city through the splendid period of the Revolution, and it brings it along through all the rapid development of this century, until we come down to that last bugle blast in defence of nationality and to wipe out the curse of slavery, and then, thank God, the story of that period of all the towns and all the cities of the Commonwealth, my friends, is very much the same. It is honorable to them all.

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And yet, there are here and there these local differences that prevent the story from being monotonous. You take one group of towns skirting the Cape and running up to the rocky peak of Cape Ann, and you find that all down through their story there is the smell of salt water. You take another group of towns, and they crown our hills across the centre of the Commonwealth, until we come to the forests of Berkshire, and there you find the story of slow growth, in some cases, I regret to say, of a diminishing population; and yet, there you know that from those hard and barren farms there come the brave young men and the virtuous girls that come down to our cities and make the very best element in our urban population.

Then you take the great cities that have grown up, because they have made their contribution to the wonderful industrial progress of the time, and you know that they are contributing to cheapen the products of man's labor and to make what are the luxuries of one generation the necessities and the common possession of the next. And then there is the final group to which the town of Andover belongs; Cambridge, with Harvard College; Somerville, with Tufts; Amherst; way off in the corner of the State, Williams College, honored and beloved; and then the towns that are famous because they have made academies that have made a name and a fame for themselves. And then in this presence how shall I speak upon Andover, with its old seat upon a hill, with its long story of public service of individuals and of families, with its high standard of learning and of poetry, its influence stretching far beyond the limits of this Commonwealth, the torch lighted at its sacred altar borne beyond the boundaries of our State and carrying its gleam and its light well nigh around the world. Your orator to-day, in felicitous and eloquent words, has told the remarkable story of these two hundred and fifty years. The Commonwealth recognizes its debt to the town of Andover. It owes to it a part of its fame, and yet I need not remind you that the town of Andover owes much to the Commonwealth of Massachusetts. The summons of the State and of the nation in the late war was heard more willingly by the men of Andover, because it was brought here wafted on a breeze that had touched the summit of Bunker Hill, that had swept across Concord and Lexington, yes, that had brought a part of its influence and its inspiration from Plymouth Rock. And so it is true, also, that the men who during the last century nearly have honorably taught the

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young the best learning on yonder hill, learned and conscientious, devoted as these teachers may have been and were, their task was made somewhat easier to them because the atmosphere in which they lived quivered and hung like a benediction over a State that at one period—and I speak with almost literal truth—had within its boundaries all the prominent historians of the nation and all the poets of the first class and rank. And so I say, my friends, that the task of instructing the young, the task of teaching them something of the high love of letters and of learning, was made the easier to these men, because they taught on the soil of the Commonwealth of Massachusetts.

All these towns owe something to this beautiful figure of the State that rises about them and behind them, stretching out her hands in benediction, and with the love of a mother to all her children. They, too, are the bulwarks of the Commonwealth. The Commonwealth returns the debt of gratitude to them. She congratulates them, one and all, upon their contributions to the sum aggregate of her honorable and illustrious history. She congratulates them upon such an event as this. She bids them make their future, as she is confident they will, worthy of the past. She feels sure that, as in the past learned men have gone forth from Andover, that as in the past heroic defenders of the nation's honor have gone forth from the town of Andover, so in the future, whatever length of days may stretch in diminishing vista before the town of Andover, whether the future pathway of her progress be one bathed in the splendid sunlight of to-day, or whether dark and ominous clouds may shadow her path, she feels sure that the elements of manhood, the elements of womanhood that have made the history of Andover honorable and illustrious in the past, that these same elements of courage, patriotism, and high learning and good citizenship will always be found within this town in the future.

THE PRESIDENT: I give you as our next sentiment, *The Public Service of the Nation.* Andover is quick to recognize the wisdom, zeal and efficiency with which her representative at the national capitol shares in the current legislation of the country. The representative of the sixth congressional district signally honors his Andover constituency to-day by making a journey from Washington for the special purpose of participating in our celebration. You will gratefully welcome the Hon. William S. Knox, of Lawrence.

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CONGRESSMAN WILLIAM S. KNOX

Mr. President, ladies and gentlemen: Enjoyable as this day is and has been out of doors, upon this beautiful site, where the forefathers planted the town of Andover, I am sure that our chief happiness has been in the old village church, as our thoughts have been directed back with a master-hand to the history of the events that have transpired here and the lives of the men that were spent here. And, when the orator said that he should leave to the orator of the three hundredth anniversary of Andover the duty of relating the history of this town in the civil war, I could but feel that the orator of that day will recount among the achievements of Andover the masterly oration which was delivered here upon its two hundred and fiftieth anniversary.

I am grateful, Mr. President, for the privilege of sharing in the festivities of to-day and for the inspiration to higher thought and effort that comes to us all as we contemplate a long past, glorified with the virtues of piety and patriotism of a people who have come and gone within the limits of this historic town. And, as I was driving this morning upon the high ground, and could see the beautiful landscape and the smoke and the chimneys of Lawrence, I thought, if only one of those sturdy sons of toil and devotion who has tilled these fields and through patience and sacrifice helped to start the onward march of freedom and progress that has crossed the continent could be permitted to revisit these scenes to-day, he would find conformation of field and hill and river, he could listen to the same enunciation of religious truth. But that would be all. Only the works and work of the Creator would have endured here unchanged. Through the old woodlands he could see the imprisoned steam force the freighted cars over their pathway of steel, and would be told that over those glittering rails he could ride to the Pacific Ocean. In what was once the ancient village street, he could see the car laden with humanity propelled by an unseen power, lighted from an unknown source, a mighty energy, yet so subtle that over the homely wire upon which he gazed would be passing written messages of men and the delicate modulations of the human voice. Should he direct his steps still within the limits of the old township to the banks of the familiar river, and after the sun was down see the countless light reflected upon its placid wave, and be told it was no illusion, no dream of the fancy, but that those vast structures before him were filled with machinery of

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marvellous mechanism, that under the guidance of the human hand tirelessly spun and wove the useful and beautiful fabrics of an advanced civilization; and finally, when told that Andover was a part of a nation of more than three millions of square miles, and that over that vast extent there floated but one flag, and under that flag every man was free, he could but return to his abode of bliss with increased joy.

In all this marvellous development of America, Andover has borne her full share, and now she represents, not the average intelligence, not the average of culture, but the highest intelligence, the consummation of culture. She typifies in herself the christian Commonwealth. She illustrates the high character of citizenship that is fulfilled under a government founded upon the moral law. This high citizenship, which has been implanted in the new states of the west, must be the hope and reliance of the country in the future. Its mission is to preserve the traditions of the past, to educate her descendants and the vast throng of newcomers that reach our shores in the principles upon which this government was founded.

I remember to have read within a week in a sermon the declaration of the preacher that, while the American Bible Society placed in the right hand of every immigrant a copy of the Holy Scriptures, the United States government ought to place in his left hand a volume containing a copy of the Declaration of Independence, the constitution of the United States, and an article upon the spirit of our laws. I would add to that, let that volume contain a history of one of the early towns of New England, let it contain a history of Andover, that he might be learned in all that makes good citizenship, that he might behold the love of liberty that drove our fathers to these shores, the piety and devotion of their lives, their heroism and sacrifice, their courage and thrift, their patience and submission to law. That is the kind of education that promises most for this country in the future. More than that, it is the kind that is absolutely essential to our safety and welfare in the future, for it is the intelligence of the majority that must shape our course, no matter how cultured may be the minority.

Who can measure, then, the usefulness of this celebration to our common country, as the eloquent words which have been spoken, renewing the events that have transpired here, and portraying the virtues of the men who founded this town, who passed their lives here,

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are through the medium of the press placed in the hands of the American people. This day does not belong to Andover. It has become the property of the entire country. Who could count the youth that, as they read of it, will be inspired to a more profound study of the early history of this country and a better understanding of the principles upon which this government was founded, a clearer conception of the danger of any departure from them. Who can estimate the men that now careless or negligent in the discharge of political duty, shall be quickened to its more conscientious exercise, shall become imbued with the spirit of our laws, shall get a closer view of the genius of American freedom.

The light reflected from the history of Andover, as it has been portrayed by us today, will illumine, my friends, a pathway extending far into the future. The influence of New England as a numerical factor in the political movements of the day is small. Her lack of national resources, her distances from the source of supply or raw material, make it probable that her increase in number and in wealth will not keep pace in the future with that of the rest of the country; but the power of her history, the store of the humble agricultural communities which had their beginnings here, will grow with the passing years in the life of the republic. For the history and the story is of principle embodied in law, which is changeless with the flight of time, and which must be preserved as they were adopted here, if liberty and a free government are to endure upon this continent.

Let, then, the story of Andover that has been told here to-day be spread broadcast throughout the land. Let it be spread again, we pray, two hundred and fifty years from now, and again a thousand years from now.

THE PRESIDENT: Before announcing the next sentiment, I will read an extract from an Andover boy of the West Parish, Hon. George O. Shattuck, one of the foremost members of the legal profession at the Boston bar:

"We have a right to be proud that we were born in a town with such a record of courage and sacrifice among its early settlers, and of enterprise and of wise liberality among those of later generations. It is good for us to hold these things in grateful remembrance."

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The President read a telegram from Rev. Dr. William Jewett Tucker, President of Dartmouth College, fourteen years a resident of Andover while Professor of Homiletics in Andover Theological Seminary.

"I greet the Andover of the present and future, as well as the Andover of the past. The Fathers are honored in the Sons. They have kept the birthright of intellectual freedom, and have enlarged the heritage. I congratulate those who are to have part in the greater inheritance."

The president made reference to an excellent letter from Senator Frye, of Maine.

The president also called attention to the fact that the leader of the famous band which gave such fine music is an Andover boy; Mr. J. Thomas Baldwin who first saw light on Salem Street.

THE PRESIDENT: *Our Fathers:* they builded better than they knew. A North Andover boy, who knows the history of the old town by heart, can speak as no one else can, of one of our ancient worthies, Andover's most illustrious citizen, Simon Bradstreet. I call upon Hollis R. Bailey, Esq., of Boston, for a response.

HOLLIS R. BAILEY, ESQ.

Mr. President, ladies and gentlemen, fellow citizens, and friends: I have been introduced to you as of Boston. That was a mistake. I am of old Andover, and always hope to be, if not in legal residence, in love and affection and in filial devotion.

I am asked to come here on this occasion as representing the daughter town of North Andover, my native town. And, in speaking on my own behalf and on behalf of the many citizens of North Andover whom I see before me, I am sure I am right in saying that we have all come with willing feet and joyful hearts to join in this glad anniversary celebration. When I was born in 1852, there was but one Andover; and, ladies and gentlemen and friends, there is but one Andover today. North, South, and West, are joined in one under glad influence of this anniversary occasion. A common tradition,

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a common ancestry, makes us one in thought, in feeling, and in brotherly affection.

I have said we are proud to come here to-day and claim our part in this glorious inheritance of the old town of Andover. We are all proud of that inheritance. We have heard, as the orator of the day has most conspicuously detailed to you, the list of illustrious names. It is not for me to speak of those names, and yet it seems to me proper that I should speak of one or two or three which, on every occasion of this kind in the future, must come to the lips of every speaker. The names of Phillips, of Abbott, of Osgood, of Frye; when can they be forgotten? To leave them out were to leave out the major part of the history of Andover. And yet they all earned their laurels and gained their reputation long after the day when Simon Bradstreet died, a resident of the North Parish, the man of whom I am on this occasion to say a word.

It seemed to me, when I was called to assume the duty of saying a word on behalf of North Andover, that there was no subject more fitting than that to remind you of Simon Bradstreet, who he was, and what he was, and what he did for the town of Andover. It seemed to me that, born in the house that he built, reared in the house where his noble wife, Anne Bradstreet, the first poetess of America, spent the closing years of her life, brought up in that house made notably famous, and the one relic of the past which has come down to us of all the many relics which are past and gone, the house where the Indians came and took away in one wintry day the family of Dudley Bradstreet, and carried them on the road to Haverhill, to be released as you have been told in the poem we have heard read in the church.

Now, Simon Bradstreet is entitled to our filial regard for four distinct reasons: first, as founder; second, as magistrate; third, as ambassador; and, fourth, as governor.

I say, first, as founder; for John Woodbridge, without the assistance and the encouragement of the elder brother-in-law, would hardly have ventured into the wilderness to establish the town of Andover. In 1644 and '45 and '46, it was a bold undertaking to establish, close under the Indian settlement on the banks of the Merrimack, a new town. It was asking a good deal for a delicate woman like Anne Bradstreet to venture into that wilderness; and when John Woodbridge planned and carried out the settlement of Andover, he was bold and

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courageous in securing the support and encouragement of Simon Bradstreet; and he was bold in asking his wife to come with him into the wilderness, because he knew that his wife's sister was coming to be a companion and support in that little community. Simon Bradstreet, then, and John Woodbridge, as I read the pages of history, were the chief and principal founders of this old town.

Next, Simon Bradstreet was a distinguished and worthy citizen of this town as a magistrate and judge of the Supreme Court for a period of forty-nine years. He has the reputation of having been an upright and just judge. All through those trying days of religious persecution, persecution of the Quakers and persecution of the so-called witches, Simon Bradstreet was the one who led in that persecution.

Simon Bradstreet is also entitled to our glad recognition and remembrance as the one citizen in all the colony who in that trying crisis in 1661 was selected out of all the laity of the colony to that delicate and dangerous mission to the court of Charles the Second. You remember the story. The little colony during the fifteen years of the war of the revolution and the government of Cromwell had grown bold in their enjoyment of their self-liberty, and then came the restoration of Charles the Second. The rumor came that their beloved charter, the foundation of all their rights and privileges, was to be annulled. And then, the General Court selected two of its most able citizens to go to the court of Charles the Second and represent them. And a citizen of Andover, the chief citizen of Andover, Simon Bradstreet, was one of those ambassadors. In February, 1662, leaving the simplicity, the plainness, almost barrenness of that new settlement here in the town of Andover, Simon Bradstreet started on that stormy voyage on a wintry sea for the court of Charles the Second, that most luxurious of the Stuart kings. What a contrast it must have been between now and then! And yet, Simon Bradstreet, that citizen of Andover, was faithful to the trust that was reposed in him, and was as successful as could have been expected. He obtained a further renewal or extension of the charter, and put off for twenty-five years the evil day, which at last came with the closing days of his life.

In one other respect Simon Bradstreet is entitled to our grateful recognition. He was the one governor, as I recall the history of the town, that the town has thus far had. When we meet, as the orator

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of the day suggested we should meet, fifty years hence, it is very possible that the town of Andover will have had two or three governors, but up to the present time Simon Bradstreet is the one representative that we have thus far had in the gubernatorial chair. I am sure of this, that there will come no crisis in the history of the Commonwealth that will be greater, that will require more skill and prudence and fidelity of its chief magistrate than did those troubled years in the latter part of the seventeenth century, when Bradstreet was called to the helm as a man of prudence, a man of integrity, as a man who might be safely called upon to conduct the little colony, as it then was, through those dangerous days.

On this occasion, there is no time to make an analysis or a careful study of the character of Simon Bradstreet. The historian sets down that he was a man of prudence, a man of integrity, and a man of piety. I would add to that that, as it seems to me, he was a man of courage. In the year 1643, he stood out as a citizen of Ipswich against the conduct of Governor John Winthrop, and of his own father-in-law, Thomas Dudley. In those same years, as commissioner of the united colonies of New England, by his prudence and firmness and courage, he prevented a disastrous war with the Dutch settlement. In almost the final year of his life, in that troubled time when Andros was deposed, and the provisional government was set up, Bradstreet, above the age of ninety, was called to the helm. It required no small degree of personal courage to take that position, for the reason that no one knew whether the Stuart king or his successor would, at the coming of the next ship from England, send his commissioners to bring back the heads of the men who had been so bold as to take up that position on behalf of the colonies.

Now, ladies and gentlemen and friends, I desire, on behalf of the citizens of North Andover, to thank the authorities of Andover, to thank all others at Andover, for their courtesy extended to us of the daughter town. I say the daughter town, because we recognize the fact that on other occasions than this there may be rivalry — always a generous rivalry — but on this occasion, I repeat, we are all one.

Now, let me say in closing, we shall always, fifty years hence, and two hundred and fifty years hence, I am sure, be glad to come and unite with the mother town as members of one household in any celebration which holds up and sustains the honor of old Andover.

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THE PRESIDENT: We are fortunate in having with us the owner of one of the best farms in Massachusetts; a man bearing an old Andover name in the days of 1775, and a neighbor in our own County of Essex,—Capt. Francis H. Appleton of Peabody, whom I will ask to respond to the sentiment, *The Progress of Modern Agriculture*: Practice co-operating with Science makes two blades of grass grow where only one grew before.

CAPT. FRANCIS H. APPLETON

It is both a privilege and a pleasure to be called on to speak in this interesting and historic town upon an occasion like this, where I vividly remember passing a number of summer months in my childhood's days, upon the shores of your beautiful Cochickewick Lake near the old mill. I feel grateful to have, as your guest, been permitted to listen this morning to so interesting an oration and so delightful a poem, both so admirably presented.

Descended from Ipswich stock on one side, and from Salem Village stock on the other, I am glad to come up from Southern Essex to try and speak a few words to you under the toast advanced by your presiding officer.

The people of Massachusetts and good old Essex County are universally interested in agriculture, and when prayers were recently offered up in the churches for rain, I am sure that all others joined in a like supplication for that which is of prime necessity in all branches of agriculture. That prayer was then universal among our people.

Soon after the termination of the Revolutionary war, Gen. Washington, Col. Timothy Pickering and others joined in an effort to promote the cause of agriculture in the new nation. This encouraged the forming of societies, and establishment of newspaper columns in the interest of better agriculture. State societies were organized from 1785–1792, in South Carolina, Pennsylvania and New York, as well as in Massachusetts.

Among those in Massachusetts who made early efforts to advance our agriculture, were: Samuel Adams, "the father of the Revolution;" John Amory, Jr., then Secretary of State; Charles Bulfinch, well known in connection with the capitol at Washington and our state house; Stephen Higginson, a Salem-born man; Samuel Holten of Danvers; John Lowell (1743–1802), who sent his son John to

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Phillips Academy in the first year of the academy, 1778, with Josiah Quincy and John Phillips; and Azro Orne of Marblehead.

It is interesting to note that both the Lowells, father and son, were presidents of the Massachusetts Society for Promoting Agriculture which Samuel Adams and the others established in 1792.

The members of that old society joined in forming county societies later, and in 1818 Col. Pickering and others organized the Essex Agricultural Society for our County at Topsfield. Dr. Treadwell later gave his farm to that society, undoubtedly feeling that the cattle show would later need a fixed abode at this geographical centre.

The early efforts of our patriotic citizens, of all callings in the work of life, to advance agriculture has so continued. But of later years the needs and conditions have greatly changed.

The Department of Agriculture at Washington has been established with its many scientific branches, and includes the very valuable Experimental Station Bureau. Then the national government has appropriated large sums of money for use in the several states and territories for agricultural experiment station work and agricultural college advancement. Other agricultural departments of learning exist, as, for example, at Harvard's Bussey Institution, and Arnold Arboretum, and veterinary school.

Surely, science is offering opportunities for the practical mind to receive, and apply to agricultural needs, much profitable knowledge. It only remains for our people to see that the best means are provided so that those who need it shall be able to readily obtain it so that it shall redound to the State.

There is no reason why two blades of grass should not grow where one grew before, on land that is worth cultivating. Undoubtedly much land which is cleared to-day would be more profitable if covered with trees, because too poor for tillage.

It is, however, truly discouraging to see the sweeping destruction caused by carelessness, if by no worse motive, or lack of motive, of so much of our wood lands. You of Andover saw it yesterday and the day before, while we in Peabody and Lynnfield were fighting the damaging and dangerous flames at the same time.

Is not carelessness even criminal, that may result in destroying, by forest fire, valuable and beautiful wood lands, and too often wiping off the face of the earth all an individual householder's belongings that

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he calls his home? I feel that it is clearly so, and that the most stringent laws are needed in this direction. We are behind some other States in this, where we should lead.

Agriculture is a business, as is the occupation of the merchant; and the agriculturalists and other business men must continue to walk and work together for their own and the country's good. They must promote, and apply the results of intelligent study, especially when the government appropriates much money for a like purpose. The tax-payer has reason to object if the use of those payments is not to good purpose.

Massachusetts agriculture must advance by the application of advanced science. We boast of our educational institutions in this State, as you of Andover can well do. Let us see that the product is applied to the State's good in agriculture as in all other branches of activity in this world's affairs.

Under the statutes, every citizen is eligible to membership in our county agricultural societies. I believe that the membership in such societies must be the medium of bringing better agriculture from the teachings of our National Department of Agriculture and our State experiment stations, to those who are entrusted with our country's acreage.

I thank you for your kind attention to my few words.

The next toast was *The Sons of Andover in the Christian Ministry*, but Rev. Dr. E. Winchester Donald who was to respond was unable to be present.

THE PRESIDENT: After the plough, the church, and the schoolhouse, come the mill, the factory, and the machine shop, I give you *The Industrial Interests of Andover.* The Industrial Arts will receive the greatest impulse if honor is given to those who carry great enterprises to an assured success. Who is better qualified to respond to this sentiment than the man whom both Andovers—North and South—delight to honor, their foremost manufacturer, and late representative in Congress,—the Hon. Moses T. Stevens?

HON. MOSES T. STEVENS

Mr. President: We have heard from the orator of the day, and from the speeches that have been made here, a good deal about the

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olden times. We have gone back a good ways. The president has asked me to respond to the manufacturing interests of the town, and I cannot go back as far as others do, but the men to whom I refer are men whom I have personally known, and you all know that I am a young man yet.

After a few brief opening remarks Mr. Stevens continued:

The textile and mechanical manufacturers of the early days of our country, dwelt in nearly every house. While the mothers and daughters were occupied in carding, spinning and weaving the woolen and linen goods for the clothing of the families, for which we see the primitive tools in yonder hall, fathers and sons were engaged in cultivating the lands, nearly every one of them having some kind of a mechanical trade which they carried on for themselves, and in supplying the wants of the country, which gave them great self-reliance, and carried out the spirit of freedom which had much to do with their coming to this new country, as well as led to their success.

Early in the settlement of the country, mills for grinding corn and manufacturing lumber had been established at points on Cochichewick brook in the north parish, and on the Shawsheen river in the south parish.

Between 1800 and 1810, James Schofield and Abraham Marland came from England where they had learned the woolen business, and both commenced to manufacture woolen goods in the north parish. Mr. Schofield remained there, and Mr. Marland went to the south parish. Mr. Marland continued to manufacture woolen goods in the south parish and experimented somewhat in cotton, but became one of the largest woolen manufacturers of the times, and founded the village which now bears his name. In 1828, he appeared before the Committee on Manufactures of the House of Representatives at Washington, and testified that in 1825 he worked up 34,000 lbs. of wool, in 1826, 34,000 lbs., and in 1827, 50,000 lbs. of wool in a year.

I will leave our former townsman, Mr. Whitman of the Arlington mills, and our present townsman, Mr. Wood of the Washington mills, to figure on the number of minutes that quantity of wool would supply their vast establishments, to show how great has been the increase from these small beginnings.

In answer to a question why he came to America, in 1815, Mr. Marland answered that "he might have elbow room for his children."

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The same spirit induced Ezekiel Osgood in 1764, with a family of twelve children to emigrate from Andover to Blue Hill in Maine, giving as a reason that "he wanted to go where his children would have no stint of land."

After Mr. Marland had established the business in the village which bears his name, his eldest son, John Marland, inheriting the spirit of enterprise from his father, went to Ballardvale and founded the present Ballardvale company. For a time he took a hand in the cotton business, his attention was also given to the worsted business; he was the first man to introduce the worsted business into this country, but did not continue it, as the times were not ripe for reaping the rich harvest which has been the means of building the great worsted mills of this country. He built the large shop which has been used for various purposes.

John Marland had been educated as a flannel manufacturer, and made that his chief business. His monument stands there today, in a business for which he laid the foundation and which was continued by those who were early associated with him, then coming to a descendant of one of the original proprietors, Capt. Bradlee, who while living, gave his whole life to the care of that business, and who will be known to future generations by the praises of those who are today employees of the mills for his liberality and attention to their wants and by those who are in the future to receive untold benefits from the disposition of his great fortune.

With the increase of population, there had been a corresponding increased demand for woolen goods and other men, natives of Andover and the neighboring towns, were induced to embark in the new enterprise of manufacturing. The war of 1812 had made prices very high, and called much attention to those interests.

In 1813, Nathaniel Stevens built a mill on Cochichewick brook, on the site where Mr. Bradstreet built the first grist mill, in North Andover, and giving his whole attention to manufacturing, with the aid of James Schofield, was soon able to carry it on successfully, and laid the foundation of the present Stevens mills, which are now run by his successors.

In 1826, William Sutton of Danvers, and in 1828, George Hodges of Salem, came to the north parish and started small mills which under

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their care and active attention, have grown to the present proportions, and are now run by the successors of William Sutton.

Among the early men to engage in this business were Abiel and Paschall Abbott, from whom Abbott Village derives its name and Daniel Saunders, who was instrumental in starting the neighboring city of Lawrence, was also at one time engaged in the manufacture of wool in the north parish. The enterprise of all these men has made Andover one of the largest woolen manufacturing towns in the state.

About 1820, there came from Scotland another who is remembered by many of the present generation, John Smith, a true mechanic, who was alive to all the interests of his fellow men, regardless of race, religion or color. No better friend of the colored man ever lived. His first venture was to establish a machine shop in which machinery was built for the cotton mills that were rapidly increasing in the country. From the first start he was successful. In a little book called the "Rich Men of Massachusetts," published fifty years ago, the estimated amount of his property is stated with these comments: "Native of Scotland, came to this country about forty years ago a poor man, first a machinist at Waltham, and afterwards went into business at Andover. When he had made a fortune here, he sent for his friends from Europe, for whom he had made ample provision. A man of great industry, who looks after his own business. Benevolent in the extreme."

Among the "friends from Europe for whom he made ample provision," were his brother Peter Smith and John Dove. These men induced him to engage in the linen business which resulted in the extensive linen works in Abbott Village now run by their successors, which have been so great a benefit to the town. The Smiths and Dove endeared themselves to the town by their great liberality and public spirit, contributing largely of their means to the Seminary, which has such a wide reputation and is such an honor to the town, as well as to every object of interest.

The success of John Smith led others of strong character to engage in mechanical works. About 1830, George L. Davis learned his trade as machinist in a small shop in the Marland Village. Later he became the leading man in a machine shop in North Andover, which grew to large proportions, but not larger than the man himself, who by his undivided attention to business made it a great success,

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which to-day is known through the land for its mechanical devices.

In later years other industries have been started to remain permanently in Andover, and given the town a wide reputation. H. G. Tyer founded a rubber business in 1856, which he firmly established and his descendants are now following with great success.

Andover has also produced mechanics who have made their mark. Many mills throughout the country and the dam across the Merrimack river at Lawrence, are monuments to the skill and energy of Capt. Phineas Stevens, and many of the structures in town, firm as the rocks on which they stand, attest to the mechanical engineering of Jacob Chickering, who was succeeded by George L. Abbott and W. S. Jenkins, men well known to the present generation and under whose direction, the leading firm of builders in town today were brought up.

One of the oldest and best known of the smaller industries was started over sixty years ago by Wm. Poor, a native of the town, in Frye Village, who has just relinquished active business at the age of ninety years, in the full enjoyment of his health and faculties.

While these men were striving for success in their different branches of business, there was the same difference of opinion as there is today in regard to the legislation that would be necessary to enable this country to compete with other parts of the world, and give means of carrying on the government. One thing is sure, that the competition among the different manufacturers, either textile or mechanical, has been of great benefit to the whole people of this country in giving them whatever they consume at the lowest possible price.

It is difficult to estimate the influence the men of Andover had in starting the development of different industries which have gone forward and made Massachusetts and New England truly manufacturing communities. Starting in a small way, giving their personal attention to every detail, their success encouraged men of capital to combine in corporations and carry on large establishments, which have been the pride of New England, and contributed largely to her wealth.

THE PRESIDENT: *The Sons of Andover in the War for the Union:* They carried into the struggle the lessons of purity, courage, and patriotism imbibed in the homes, the schools, and the churches of this New England town. Happily for us "Captain Jack Adams" is with us to-day; he shall speak for himself and for his brave comrades of the days of '61. I present Captain John G. B. Adams.

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CAPT. JOHN G. B. ADAMS

Mr. Chairman, ladies and gentlemen: I really cannot understand why I am here, and yet, if any of you have received a note from Prof. Churchill, you will understand that the sweetness of that note will bring a man or a woman anywhere. I am glad to be here and say a word for the boys who served their country from Andover. I was not a resident or a citizen of this town, but born on the banks of the Merrimack a few miles from here, I feel that perhaps I can join with you in celebrating this day.

The record of Andover in the rebellion is an honorable one. I find that three hundred and eighty-six men enlisted and were accredited from this town, and that is said to be nearly a hundred less than really should have been accredited, for Andover responded to every call made by the President of the United States, and at the close of the war had nineteen to its credit over and above all demands. It also expended $30,650, exclusive of state aid, for the men engaged at the front and the families of those behind. The men of Andover were on every battle-field in the war. They fought with Sheridan, with Sherman, with Grant; they fought with Farragut and Porter in the navy. They were the boys of Andover, as they were of every town. They were not much interested in the war when it began. They had not done much of the talking on the issues before the war. Most of the men who had done the talking stayed at home and talked while we were gone, and we found them talking when we got back. But the men did a good deal of thinking. We remember that down on the Peninsula, when the colored man saw the old flag and came into our ranks, feeling that he would be safe, we had to say to him then that we were fighting this war to restore the Union as it was, and you must go back into slavery, for we cannot protect and receive you under the folds of the star spangled banner, and the boys talked it over and said we should not succeed in the war, and God knows we ought not to have succeeded, until Abraham Lincoln signed the emancipation proclamation and made every man free.

Well, then, we sometimes hear it said that the soldiers were a mercenary horde; and yet we remember that when the banker was dickering with the government and demanding two dollars and a half in greenbacks for one dollar in gold, the soldiers at the front were

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receiving actually thirteen dollars a month in greenbacks, equal to six dollars in gold; and the men didn't strike. They didn't form labor organizations or any unions. The only union they formed or belonged to was the Union of the United States of America.

Well, Lee finally surrendered to Grant, and every hat of the boys went high in air, and every voice joined in loud huzzas, for we didn't want to fight, we wanted peace; and when peace was declared every Union soldier was delighted and happy. They heard him say to the rebels, "Take your horses and go home and till the soil;" and the Union soldier did not murmur when he got down from his horse, turned it over to the government, and tramped home. He had no horse to till the soil furnished him by the government, but he came and rolled up his sleeves and entered into it with zest when he got back to the old town of Andover. We were not mercenary then. If we wanted the old musket we had to point out to our children when we talked about the war, we paid the government six dollars for it. We came, as I say, marching home; we felt that we had done our duty well, and it can truly be said that we had been as good citizens as we were good soldiers. In proof of this story I looked up the official record from the town of Andover, and find in 1865 the following from the chairman of your selectmen; "I am glad, as an official, to declare that the men as a body are better citizens than they were before enlisting in the service. Some three hundred and more of our citizens have returned, and I can hardly point to a single crime since their return."—William S. Jenkins, Chairman of the Selectmen.

And now we hear to-day many of the people of the younger generation talking about war with the foreign nations. Mr. Chairman, you don't hear the boys that know what war means talk about war. We hear those who sent substitutes issue proclamations and talk about a war with foreign nations. But God knows we want no more war in this land. Have arbitration, talk, talk forever, but don't fight unless the honor of the nation requires it. Don't fight about Congress; don't fight about a little piece of land that we can buy for $1.50. We don't want to see our children pass through what we passed through in the early days.

On the thirtieth of May you will see the little remnant of the army and navy march through your streets. They will not attract your attention by their imposing appearance. Their forms will be bent, their

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step slow and tottering. As you see them, don't forget, sir, that when this nation wanted men to march, to fight, to die if need be, they responded to the call. Remember, ladies and gentlemen, that they gave the best years of their lives and the strength and vigor of their young manhood for the country, and remember them for what they did and all they dared, remember them to-day.

I love to appear for the comrades on occasions like this. I feel that every soldier has been honored by the chairman of this meeting, in giving the soldiers of Andover a place in this program, and I ask you, as citizens of this dear old town, to be just as true and loyal to them in their declining years as you have always been in the past. God knows what the ordeal has been to the men who defended this nation. I know from testimony in many ways, and I urge you, as the old boys are going down the vale of life, to love them just as tenderly until the last man is mustered out.

THE PRESIDENT: I give you as our next sentiment,—*The Orator of the Day:* He has laid his fellow citizens under lasting obligation for his brilliant and valuable service.

ALBERT POOR, ESQ.

Mr. Chairman and friends: I am the victim of oppression. When I received the kindly invitation of the selectmen or the citizens of Andover, something over fourteen months ago, to be their orator upon this occasion, I immediately applied myself to several dozens of dusty old volumes which are safely stored away down here in the town house safe. I read them through with a great deal of care and a great deal of pleasure, and finally the days of fall came on, when I began to write, and then apace grew the pages, day after day, until they reached the somewhat portentous proportions that you have seen upon the pulpit of the Old South Church to-day and within my hands now. My impression of them is that of all the stuff I have prepared for this occasion I read about one-half. I supposed I should have the opportunity of talking to you an indefinite length of time there in the Old South Church, but last night I happened to meet the gentleman who presided, and with a knowing twinkle in his eye he said, "Poor, is it going to be more than an hour?" That is my first oppression; and then I have still another one. About a month ago, one Sunday night Prof. Churchill and myself were returning, I suppose from our various

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pulpits, and I met him on the train. Said he, "Poor, we shall expect you to say something after the dinner." "Yes, yes, of course," I said, "of course." And immediately I tossed aside these valuable manuscripts which I had partly finished at that time, and began to apply myself to the production of an after dinner speech. Last night, I met Prof. Churchill, and with a very knowing wink in his eye, he said to me, "Poor, the poetess is going to respond in about a minute and a half. She has it written out." Oppression number two. And that is my condition to-day.

But there were really two or three things that I desired to speak about. First, I wanted to go somewhat more carefully into the cause of complaint between the two parishes in 1700. They were divided in about 1709, and the great division came upon the building of a new church here. I desired also to go somewhat more fully into the general topic of this sweet aspect of nature that surrounds us everywhere. But all that I have passed by. I hoped also to make some suggestions to you this afternoon in regard to perpetuating the historic sites with which we are favored. All that I have passed by.

I am very grateful to you all, and now I am coming to the point where I am going to obey your instructions and in less than a minute and a half I am going to thank these people for all their references to my work of to-day. That work was to me one of the most fascinating in which I have engaged. I have found it so engaging that it was a pleasure to sit down and write it up. You can imagine how these sheets grew from one to another with rapid succession, until finally the tale was told. If there was any merit in that address of this forenoon, that merit, like the orator of this occasion, is due to Andover herself. She herself is her best orator, and that, ladies and gentlemen who have listened to me this afternoon, is all I have to say. Be hers the glory and the honor forever, for hers is the source of all the goods we are enjoying to-day.

THE PRESIDENT: You naturally anticipate the next sentiment, *The Poet of the Day*. The literary successor of Anne Bradstreet deserves and wins the admiration of her grateful fellow citizens. We miss the desired presence of our poet at this hour, but she has sent to the president of the Banquet her response in grateful prose.

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MRS. ANNIE SAWYER DOWNS

While I regret that I cannot join personally in the reminiscences and congratulations of this auspicious occasion, I am yet glad of an opportunity to thank the town for inviting me to write its anniversary poem.

I have greatly enjoyed doing so. Indeed so constantly during the last few months have I been associated with our first settlers, that I seem to have lived with them in their rude houses and shared their noble though laborious lives, their lofty aims, their self-sacrificing endeavors.

Dwelling thus upon the loftier aspects of our annals, and noting with pride how each succeeding generation has carried out the high purposes of its predecessors, there has grown up in me a confident assurance, that, as it has been in the past, so it will be in the future; that the Andover of the twentieth century, the Andover which a hundred years from today will be praised and sung by other lips than ours, will be honest, strong, fearless, and, above all, true to the principles of its founders, those principles which wear forever, "the dew of their youth."

THE PRESIDENT: A Son of Andover sitting in our presence is a graduate of Phillips Academy, an alumnus of the Theological Seminary and a member of its Faculty, and an efficient member of the Board of Trustees of Abbot Academy.

I will call upon Rev. Professor John Phelps Taylor to respond for *The Three Institutions on Andover Hill:* They embody and illustrate the spirit and watchword of Modern Culture,—Sweetness and Light.

PROFESSOR JOHN PHELPS TAYLOR.

Mr. President, Ladies and Gentlemen: We have received a message from one, who represents sweetness and light, if any such there has been here, in that telegram from President Tucker of Dartmouth College. May I be permitted to borrow a story, associated with him at a recent Dartmouth Commencement, and narrated by Hon. Mr. Marden, late State Treasurer? A man was learning to ride a bicycle, as I learned last summer, and falling forward and backward, to the North and the South, the East and the West, till at last his

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wife, loving him no doubt as Anne Bradstreet her illustrious husband, sympathetically inquired "Dear, can't I hold you on?" He stopped and he looked and he spoke and he said "If you are capable of holding *anything*, won't you please hold your tongue?" I will hold my tongue, Mr. President, after the eloquence, the poetry, the fascinating charm, the high fellowship, the thrilling motions, the heroic memories, the sacred inspirations of this golden day — but not till I have responded to your compelling toast. "Sweetness and Light in Andover's Three Great Schools."

Here Abbot Academy has the right of way. For the poet is Abbot's glory today and before me are the faces of its other teachers from the present Principal, who weds Holyoke and Abbot not less gracefully than Mrs. Downs and Mr. Downs wed Bradford and Abbot, like a strain of music, — to that illustrious one whom we all delight to honor for her character and curriculum, Miss McKeen, whose name is written on the hearts of a thousand pupils, as legibly as on the walls of the McKeen rooms in Draper Hall. Yesterday I went to a recitation in Dante. There in the old room sat a Marland, a Holt, a Jackson, of the old Andover families. There too seemed to breathe again the sweetness and light of the Woods, the Stuarts, the Emersons, the Flaggs, the Goulds, the Fryes, the Abbots, who sat at the shining desks in the blossoming May almost seventy years ago. Listening I heard how the Florentines, even in heaven, had to remember their own splendid town, enflowered in her great deeds. Even so the tablets of Memorial Hall through Peter Smith the father, and the perfect procession with Punchard Cadets and Phillips Seniors in cap and gown, and horse and foot and firemen and trades and bands and national airs marching after Peter Smith the son, make Andover remembered among the celestial hosts today. Smith Hall is speaking in the loan collection of the Daughters of the Revolution. Madame Phillips is lingering in the last of the tableaux of Alfred Ripley, as if loth to leave the town hall which has been the scene of her four-fold triumph through Emily Means. In the world of light I can almost see the sainted Stone and Farwell, there too are Badger and Jackson, Amos Blanchard, and Abbot, Elias Cornelius, Samuel Fuller, Lyman Coleman, Bela B. Edwards, Alpheus Hardy, Nathaniel Swift, Edward Buck, George L. Davis, Geo. W. Coburn, Rufus S. Frost, old trustees, rejoicing in the school, which to many a daughter of God and missionary of

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the Cross, was a Paradise below in foretaste of the Paradise above.

Phillips Academy next unveils the scroll of her preceptors. I recall first the erudite Pearson, and the courtly Pemberton and then Mark Newman, Exeter's gift to Andover through John Phillips and Benjamin Abbot, a Greek in personal beauty, sleeping at the Mansion House, we are told with his pupil, that darling son of Judge and Madame Phillips, who was torn in the flower of youth from his fond parents, just as he was about to begin the study of Greek.

Next came John Adams, a Roman of the Romans. He was great as well as good. Who can forget that keen eye that looked into the consciences of over one thousand pupils and trained two hundred preachers of righteousness from 1810 to 1833, not the least of whom was his own son the golden-mouthed wide-cultured pastor of Madison Avenue Presbyterian Church, New York. His tablet is on our Chapel walls and his portrait in our Academy Hall. Thanks to him we had Osgood Johnson. He was Phillips fifth principal and the only principal before or since of Andover birth. The peerless orator of this morning has made us proud to link him with the Johnson House and the Johnson School. The exquisite sobriety of the inscription on his tomb from the hand of Prof. Park informs me of Kingsley of Yale, attests the symmetry of his character and the finish of his scholarship. And Osgood Johnson discovered, in a student of Andover Theological Seminary, the great Educator, compact of Roman law and Hellenic learning, whom Hon. Moses T. Stevens and six thousand other pupils called Master and for thirty-four years was venerated not the less under the name of "Uncle Sam." How he would have fought the forest fires had he been alive on Monday last!

"I understood the structure of the Parthenon because Dr. Taylor explained it in Andover," said a missionary on Mars Hill. And when he fell on the threshold of the Academy with the Greek New Testament in his hand, that snowy Sunday morn of 1871, a hero of the light, his torch was taken by his successor. Alas that we cannot welcome Frederic Tilton here today in person. He, who adorned whatever he touched, has spoken to us this afternoon, however, from the lips of his pupil, the fit and felicitous delineator of Simon Bradstreet, Andover's Founder, Magistrate, Ambassador and Governor. He has spoken to us also in Abbot, through another scholar, like-minded with himself, whom he so trained in Newport's

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Rogers School that her pupils have won marks unsurpassed by any in the land at the Harvard entrance examinations. Tilton found Phillips classical. Tilton left Phillips classical and mathematical. The eighth principal, long may he be the last, I dare not praise. Let me exult with you in the fact that my honored father helped select and elect him to his great office. Will not Dr. Fiske, President, and Dr. Wellman, Trustee of the Board of Guardians of Phillips Academy, who have brought to this celebration the quintessence of the Puritan culture and the Puritan spirit, accept the thanks of every citizen of Andover for furnishing the school with a head who is a man of affairs as well as a man of books, who is a golden clasp between town and gown, who is the school-boy's ideal of the fire of youth and the wisdom of age. Not even in Dr. Taylor has Dartmouth made to Andover a nobler gift than in him who presided as felicitously over the exercises of this morning as William G. Goldsmith presided over Phillips and Punchard both, and as Peter Smith Byers would have presided had he not been called up higher—our Chairman of the Committee of Fifteen, Dr. Cecil Bancroft.

Dr. Bancroft is an alumnus of Andover Theological Seminary, under Prof. Park. So, too, are my colleagues of to-day, my fellow-students of yesterday, Harris, Ryder, Hincks. Together we enjoyed the sweetness and light of one whose Lexicon of New Testament Greek is no fairer monument than the honesty, the courtesy, the magnanimity he carried from Andover to Harvard—Professor Thayer. The acute philosophical mind of Charles Mead we have lost to Hartford. In return Hartford has loaned to us the brilliant Williston Walker as our Southworth Lecturer on Congregationalism. Selah Merrill, explorer, author, consul, patriot is still the Curator of our museum. William Ropes, after having bestowed a son and a fellow on the Harvard Divinity School, almost as urbane and accomplished as himself, remains our Librarian. The old carpenter's shop is gone; but the "Carpenter" building, with historic tablet, the old houses over again, and from the study of Mr. Martin making the *Congregationalist* a school-house of sweetness and light to the children of America, is our Necrologist of immortal youth. A McKenzie has been our Lecturer on Pastoral Theology, a Blodget, his affluent and inspiring peer, our Hyde Lecturer on Foreign Missions. Dr. Alden, late Secretary of the American Board, but once our trustee and professor elect, and

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pastor of a church bearing Phillips' name, has gone to the Mount Zion above, sealing in his will that consecration of wealth to Christian education and Christian missions which his friend and ours, Professor Gulliver, converted in Andover a Phillips boy, and dying in Andover a seminary professor, signalized no less when he brought with him one hundred and fifty thousand dollars into our treasury.

With him then, and with us now, is the honored President of our Faculty, who has fought a battle for intellectual and religious freedom as heroically and as successfully as any Bradstreet in the witchcraft or Frye in the revolutionary days of Andover. And then comes up before me Samuel Farrar with his rosy cheeks and silvery locks, a Harvard scholar and tutor, the trustee of Abbot and Phillips alike, teacher, treasurer, lawyer, librarian, the first president of the Andover Bank before John Flint, John Taylor, Edward Taylor and Moses Stevens, the builder of the dormitories of the house from whose window Madame Phillips could survey the seminary she founded till her eyes were closed in death. I recall him as a clock of punctuality and a mirror of courtliness. Also how he was present, a venerable man of eighty-four, at the fiftieth anniversary of the founding of Andover Theological Seminary in 1858, when the news of the laying of the Atlantic cable came and he was addressed almost as Samuel Phillips' son—six years before he had his wish and lay down to sleep and wake with God. And shall not posterity remember how it has been granted us to-day to rise and applaud the Nestor of New England Congregationalism, the grand old man of our Puritan theology, the Emeritus Abbot Professor, Professor Park, once a youthful bearer of the culture of Brown and Amherst to this holy hill, now that his fount of sacred learning is seven-mouthed like the Nile, Farrar's senior by three years, and Gladstone's by one, standing as of old in the pulpit which was his throne to three schools and three generations, a very benediction of Heaven on the high noon of his beloved Andover.

And you, Mr. President, my classmate in the Seminary, a son of Andover by adoption, an alumnus of Phillips, residing on the site of the first Academy, most accomplished of toast-masters, I cannot wish a purer honor or more of sweetness and light than to be Professor elect of Sacred Rhetoric in that chair of the Theological Seminary for which Professor Phelps held you his favorite candidate, and which

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Professor Park illustrated long after vacating it, by his inimitable addresses to the girls of Abbot Academy.

Long live these three schools and all the schools of the good old town, mother and daughter, North Andover and Andover. For this is the spirit of kindred, this is the spirit of beauty, this is the spirit of righteousness and of God. Amen.

PROF. CHURCHILL, IN CLOSING

As we part, thinking perhaps of the three hundredth anniversary, when the sons and daughters of Andover shall assemble on a similar occasion to this, happy is the thought that many of the boys and girls present to-day will participate in that far distant scene. Then, as now, may the sons and daughters of Andover look backward with exultation and thanksgiving, and forward with confidence and anticipation. Let us remind ourselves, as we separate, of the words of one of Andover's most illustrious kinsmen, Wendell Phillips: "To be as good as our fathers, we must be better." Imitation is not discipleship. Let us part, as we began the festivities of the afternoon, by singing a song: "Auld Lang Syne."

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LOAN COLLECTION AND HISTORIC SITES

The following interesting report of this remarkable feature of the celebration is submitted for the committee by Mrs. Salome J. Marland, the secretary of the Loan Collection Committee. An interesting supplement to this report will be found in the complete catalogue of the collection issued and sold at the time of the celebration, in which is published a full list of articles exhibited, except as noted in this report.

The Sub-Committee on Loan Collection and Historic Sites deemed it a privilege to present to the citizens of Andover evidences of its pre-historic existence; Indian relics, war curiosities, industrial methods, literary and educational activities, religious growth, and more than all portraits and pictures, with the mode and manner of living, of the men and women who made "Andover everywhere and always, first, last,—the manly, straightforward, sober, patriotic, New England town."

With the catalogue showing in detail about three-quarters of the articles exhibited, it is not necessary to speak individually of each phase of the collection, but as so many articles were brought to the hall after the catalogue had gone to press, it seemed wise to repeat in this official report the valuable data under "Portraits and Pictures of Andover Men and Women; Old Houses and Sites," and also give a general plan of the exhibit with names of those contributing articles.

Those comparing the catalogue with this account will understand that this statement explains any discrepancies.

The Punchard School Hall was obtained and every facility for work granted by the school Board, Trustees and Faculty. The hall entrance was decorated with flags and the society colors of the local chapter of the Daughters of the Revolution.

The main room 45 x 60 with the stage 20 x 30 was arranged as follows:

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The "Committee of Co-operation from North Andover," Hon. Wm. J. Dale, Jr., Miss Sarah Kittredge, Mrs. Moses T. Stevens and Mr. John O. Loring, assumed the whole responsibility of "An Ancient Parlor" which occupied the stage. The ante-rooms on either side gave access to this room. One of the incidents of the opening afternoon, not soon to be forgotten, was the singing of "Auld Lang Syne" by the audience, with the accompaniment of Madame Kittredge's Clementini piano brought to Andover early in the present century.

The walls of the stage were hung with the portraits of noted men and women of North Parish. The other portraits were hung in the main hall. Only two pictures of living people were solicited — Mrs. Harriet Beecher Stowe, and Andover's most celebrated citizen of today, Prof. Edwards A. Park, D. D., LL. D., who honored the exhibit by a personal visit. At the right of the stage was Mr. Warren F. Draper's collection of Andover publications, over three hundred in number exclusive of pamphlets, 1813 to 1888; show cases containing valuable manuscripts, rare books, autographs, and portions of Mr. Paul B. Folansbee's collection of pre-historic relics. On the left of the stage stood an ancient loom, with a quilt just completed, as it were, in it. Beyond this was such antique furniture as it was possible to display. The rear of the hall was so divided that the two corners were fitted up, the one as a kitchen, and the other as a bedroom. Articles for these rooms were jointly contributed by North Andover and Andover. Between these was the stage, 12 x 20, where Mrs. L. E. Mason and Mrs. Catherine Allen spun flax and wool into yarn. A memento of this work will be deposited in the Cornell Art and Historic Collection. Above them hung the portraits of the founders of the present manufacturing interest of Andover. In the centre were double show cases in which were exhibited samplers, china, silver, war relics, clothing, etc. In all some one hundred feet of cases were required to properly protect fragile articles. Many costumes of "ye ancient styles" were worn by young ladies from North Andover and Andover of which the committee have no record.

So great was the interest in the collection and so large the attendance that at the request of leading citizens it continued open until Saturday night. Much of the success of the collection was due to the liberal appropriation of three hundred dollars of the Committee of Fifteen.

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PORTRAITS AND PICTURES OF ANDOVER MEN AND WOMEN.

DEACON ALBERT ABBOTT.
1810—82. Kept the "Hill Store" nearly fifty years.

MRS. ABBY HALE (CUTLER) ABBOTT.
1816—64. Mr. and Mrs. Abbott, as well as their children, were very musical. He was leader of the choir of the South Church for many years.
Courtesy of the Family.

HON. ALFRED A. ABBOTT.
1820—84. Son of Dea. Amos Abbott. Lawyer in Peabody. Representative; senator; district attorney; clerk of courts for Essex County.
Courtesy of the Family.

DANIEL ABBOTT.
1790—1869. Business man.
Nathan F. Abbott.

DANIEL P. ABBOT.
1803—81. Farmer.

EZRA ABBOT.
1808—72. Physician, Canton, Mass.
Ezra Lincoln Abbot.

GEORGE L. ABBOTT.
1821—89. Contractor and builder; town officer.
Miss Ellen J. Abbott.

HENRY ABBOT.
1772—1862. Harvard College, 1796. Importer and trader. Portrait painted in Canton, China, 1805, when he was a supercargo there on a Boston ship.
Miss Charlotte S. Abbot.

CAPTAIN JOB ABBOT.
1782—1859. Farmer.

MRS. LUCY (CHANDLER) ABBOT.
1785—1872. Wife of Captain Job Abbot.
Mrs. Nathan B. Abbott.

JOHN ABBOT.
1812—81. Farmer; town officer.
Ezra Lincoln Abbot.

MRS. NANCY (FLINT) ABBOTT.
1777—1851. Wife of Enoch Abbott.
Mrs. Sophronia (Abbott) Gray.

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NATHAN B. ABBOTT.

1816—85. Farmer; son of Captain Job Abbot.

Mrs. Nathan B. Abbott.

HON. JOHN AIKEN.

1797—1867. Treasurer of manufacturing corporations; trustee of Phillips Academy.

Mrs. George Ripley.

REV. MILTON BADGER, D.D.

1800—73. Pastor of South church 1828—1835. Connected with the American Home Missionary Society from that time until 1869.

CAPTAIN JOSHUA BALLARD.

1785—71. Town officer.

PHEBE (ABBOT) BALLARD.

1788—1870. Wife of Captain Joshua Ballard.

Miss Mary A. Ballard.

DEACON AMOS BLANCHARD.

1773—1847. Came to Andover (from Wilton, N. H.) as clerk in Judge Phillips's store; wrote many of the early Academy records; first cashier of Andover Bank (1826—43); many years prominent officer in South Church; trustee of Abbot Academy; father of Dr. Amos Blanchard of Lowell.

Amos Blanchard.

MARSHALL BLOOD.

1811—75. For many years proprietor of the periodical store.

Mrs. Frank E. Gleason.

HENRY A. BODWELL.

1821—91. Business man. For many years proprietor of the Mansion House.

Mrs. Henry A. Bodwell.

GEORGE BOUTWELL.

1798—1861. Farmer.

MRS. FANNIE (HYDE) BOUTWELL.

1803—73. Wife of George Boutwell.

Samuel H. Boutwell.

J. PUTNAM BRADLEE.

1817—87. Woolen manufacturer; owner of Ballard Vale Mills; founder of Bradlee Library and in many other ways benefactor of Ballard Vale.

Trustees of the J. P. Bradlee Estate.

GOV. SIMON BRADSTREET with autograph.

1603—97. The most prominent of the early settlers. His wife, Anne Dudley Bradstreet (1611—1658) was the first woman poet of America.

Hollis R. Bailey, Cambridge.

CAPTAIN AND MRS. BRITT.

Taken in England before 1690. Ancestors of Mrs. William Stickney, daughter of Peter Young.

Timothy Howard.

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RT. REV. PHILLIPS BROOKS, D.D., S.T.D.
1835—93. Bishop of Massachusetts. Owned the Phillips House in North Andover, and was a summer resident there many years.
Girls' Friendly Society, Christ Church, Andover.

JOHN BYERS.
1831—88. Merchant in New York. Benefactor of Christ church parish, Phillips Academy, Memorial Hall Library, and other Andover interests.
Mrs. John Byers.

PETER SMITH BYERS, A.M.
1827—56. Instructor at Phillips Academy, 1851—53. At the time of his death principal elect of the Punchard School.
Trustees of Phillips Academy.

ISAAC CARRUTH.
1804—95. Farmer; representative.

ISAAC S. CARRUTH.
1840—82. Merchant; 43rd Mass. Regiment, Civil War.
Mrs. Isaac S. Carruth.

GENERAL SUMNER CARRUTH.
1834—92. First Mass. Regiment, 1861; Colonel 35th Mass. Regiment, 1861; Brev. Brig. General, 1865.
Miss Minnie Carruth.

DEACON HOLBROOK CHANDLER.
1820—86. Farmer. Superintendent of Phillips Academy Farm and buildings.

MARGARET (BURROWS) CHANDLER.
1820—91. Wife of Holbrook Chandler.
Miss Ada B. Chandler.

JOSEPH CHANDLER.
1808—72. Farmer; town officer.
Mrs. Peter D. Smith.

SAMUEL CHANDLER.
A native of Andover.
Mrs. Darius Richardson.

JACOB CHICKERING.
1806—87. Builder; piano manufacturer.
Courtesy of the Family.

MOSES CLEMENT.
1811—67. Contractor and builder.
Mrs. John H. Dean.

JOSIAH. B. CLOUGH.
1804—65. Printer.

DORCAS (BUTTERFIELD) CLOUGH.
1801—87. Wife of Josiah B. Clough.
Miss Elizabeth Clough.

JAMES H. COCHRANE.
1815—95. Blacksmith in Punchard Avenue many years.
Mrs. James H. Cochrane.

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FRANCIS COGSWELL, ESQ.

1800—80. President of Boston & Maine Railroad; Overseer of Harvard College; held many other offices of trust.

Thomas M. Cogswell, Lawrence.

JOHN CORNELL.

1830—92. Business man; representative; founder of Cornell scholarships in Abbot and Phillips Academies; founder of Art and Historical Collection in Memorial Hall Library, and donor of the Cornell Fuel Fund for the poor.

Mrs. Frank E. Gleason.

JOHN DOVE, ESQ.

1805—76. With John and Peter Smith in the firm of Smith & Dove, flax manufacturers, and like them prominent for public benefactions.

George W. W. Dove.

JAMES S. EATON.

1816—65. Instructor in Phillips Academy eighteen years; author of Eaton's series of Mathematics.

George T. Eaton.

JOHN P. FARNUM.

1822—60. Mason and contractor.

Mrs. Darius Richardson.

CAPTAIN TIMOTHY FLAGG.

1792—1833, Publisher. Soldier in War of 1812.

Mrs. Luther H. Sheldon.

JOHN FLINT.

1792—1873. President of Andover National Bank; treasurer of Savings Bank.

LYDIA (ABBOT) FLINT.

1797—1847. Wife of John Flint.

John H. Flint.

HON. GEORGE FOSTER.

1810—85. Held town offices many years, having been moderator of town meeting forty-five times; representative and senator.

George W. Foster.

MOSES FOSTER, ESQ.

1821—95. Lawyer; cashier of Andover National Bank nearly forty years; representative.

Mrs. Moses Foster.

WILLIAM FOSTER.

1758—1843. Kept a private school for boys many years, and universally known as "Master Billy Foster."

Francis H. Foster.

NATHAN FRYE.

1809—84. Manufacturer; held many offices of trust.

Charles H. Frye.

ISAAC E. GIDDINGS.

1840—76. Manufacturer.

Miss H. Elizabeth Giddings.

DEACON ABRAHAM J. GOULD.

1798—1868. Publisher. *George Gould.*

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SAMUEL GRAY, ESQ.
1803—80. Teacher; afterwards secretary and president of the *Merrimack Mutual Fire Insurance Company.*

NATHAN W. HAZEN, ESQ.
1801—87. Lawyer.
George H. Poor.

DAVID HIDDEN.
1784—1861. Carpenter: connected with the building of Andover educational institutions from 1809.

MRS. MARY (CHANDLER) HIDDEN.
1786—1855. Wife of David Hidden.
*David I. C. Hidden.**

SOLOMON H. HIGGINS.
1803—62. Merchant.

MRS. PHEBE H. (OSGOOD) HIGGINS.
1805—92. Wife of Solomon H. Higgins.
Mrs. Nathaniel J. Bartlett.

CAPTAIN JOSEPH HOLT.
1780—1860. Carpenter.

MRS. LYDIA (JONES) HOLT.
1780—1858. Wife of Captain Joseph Holt.
Mrs. Brainerd Cummings.

JOSEPH S. HOLT.
1808—92. Printer. Connected for many years with the American Bible Society, New York City.

MRS. LUCY (ABBOT) HOLT.
1811—88. Wife of Joseph S. Holt.
Mrs. Charles C. Blunt.

DEACON SOLOMON HOLT.
1799—1883. Farmer.

MRS. PHEBE (ABBOTT) HOLT.
1802—72. Wife of Deacon Solomon Holt.
E. Francis Holt.

REV. SAMUEL C. JACKSON, D.D.
1802—78. Pastor of West Parish Church, 1827—50. Acting State Librarian, 1849—72.
William T. Jackson.

WILLIAM JENKINS.
1795—1878. Farmer; town officer; leader in the anti-slavery movement.
Mrs. James P. Butterfield.

SAMUEL K. JOHNSON.
1821—91. Expressman to Boston many years.
James E. Johnson.

* Deceased.

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SAMUEL JOHNSON, M.D.
1800—54. Physician in Andover from 1825 until his death.

MRS. SUSANNA (BARKER) JOHNSON.
1806—79. Wife of Dr. Samuel Johnson.

MISS ELIZABETH JOHNSON.
1808—91. Sister of Dr. Johnson.

MARY (JOHNSON) SWAIN.
1808—93. Wife of Otis Swain of Wakefield.

MRS. JOHNSON.
While at Bradford Academy, 1825.

ELIZA (BARKER) DWIGHT.
Wife of Rev. H. G. O. Dwight. She died of cholera in Constantinople while a missionary, 1837.

MARY ELIZABETH (JOHNSON) HERSEY.
1835—95. Wife of Nathan Hersey of Spencer.
The last three are silhouettes.
Mrs. John C. Sears.

ABRAHAM MARLAND.
1772—1849. Woolen manufacturer.
Courtesy of Amasa Clarke, Brookline, Mass.

JOHN MARLAND.
1802—65. Woolen manufacturer. (Photograph).
Courtesy of Lucretia D. Marland, Chicago, Ill.

WILLIAM SYKES MARLAND.
1808—47. Woolen manufacturer. (Miniature).
Mrs. William S. Marland.

WILLIAM G. MEANS.
1815—94. Manufacturer. Founder of the Means prizes for original declamation in Phillips Academy.
James Means, Boston.

SAMUEL MERRILL, ESQ.
1786—1869. Lawyer. President for forty-one years of the
Merrimack Mutual Fire Insurance Company.

PHEBE FULLER McKEEN.
1831—80. First assistant in Abbot Academy. 1859—80.
Miss Philena McKeen.

HON. MARCUS MORTON, LL. D.
1819—91. Chief Justice of the Supreme Court of Massachusetts.
George H. Poor.

HON. SAMUEL OSGOOD.
1748—1813. Fifth in descent from John Osgood of Andover, England; the second settler of Andover, Mass., and gave it its name. First Postmaster General of the United States, 1790.
*William Henry Wardwell, Brookline.**

* Deceased.

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PROF. EDWARDS A. PARK, D.D., LL.D.
Born 1808. Professor in Andover Thelogical Seminary from 1836.

PROF. AUSTIN PHELPS, D. D.
1820—90. Professor in Andover Theological Seminary thirty-one years.

MRS. ELIZABETH (STUART) PHELPS.
1815—52. Wife of Professor Phelps.
Mrs. Phelps was a gifted writer. The older of the two children in the picture became Elizabeth Stuart Phelps Ward, the younger the lamented Moses Stuart Phelps of Smith College.
(Copies of Daguerreotypes).
Mrs. Herbert D. ("Elizabeth Stuart" Phelps) Ward.

HON. JOHN PHILLIPS, LL.D.
1719—95. With his brother, Hon. Samuel Phillips, and his nephew, Judge Samuel Phillips, founder of Phillips Academy and one of its trustees; founder of Phillips Exeter Academy.
Mrs. Sereno F. Abbott.

COL. JOHN PHILLIPS.
1776—1820. With his mother, Phoebe Foxcroft Phillips, founder of the Andover Theological Seminary.

MRS. LYDIA (GORHAM) PHILLIPS.
1779—1856. Wife of Col. John Phillips.

HIS HONOR SAMUEL PHILLIPS, LL. D.
1752—1802. The most distinguished citizen of Andover. At his death Lieutenant-Governor of Massachusetts.

MRS. PHOEBE FOXCROFT PHILLIPS.
1743—1812. Wife of His Honor Samuel Phillips.
Mr. William Gray Brooks, The Manse, North Andover.

DEACON DANIEL POOR.
1740—1814. He built the house now owned by Geo. H. Torr.
A prosperous farmer.

MRS. HANNAH (FRYE) POOR.
1744—1824. Wife of Daniel Poor. A direct descendant of John Frye, 1646. (Silhouettes).
Mrs. Amasa Clarke, Brookline, Mass.

HENRY POOR.
1802—79. Merchant.

JONATHAN POOR.
1811—89. Wheelwright. *Mrs. Jonathan Poor.*

BENJAMIN HANOVER PUNCHARD.
1799—1850. Woolen manufacturer; founder of the Punchard Free School.
Trustees of the Punchard Free School.

MAJOR JOSEPH RICE.
1792—1867. Wheelwright; town officer.
Nathan F. Abbott.

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JAMES A. ROBERTS.
1824—85. Merchant.
Miss Mary Kate Roberts.

DR. EASTMAN SANBORN.
1800—59. Dentist.

MRS. MARY C. L. (GREGORY) SANBORN.
1807—83. Wife of Dr. Sanborn.

FRANCIS GREGORY SANBORN.
1838—84. An eminent naturalist and specialist in entomology.

FAMILY MINIATURES.
(Painted by Miss Peters.)
Miss E. M. E. Sanborn and Miss C. H. Ada Sanborn.

CAPTAIN JOSEPH SHATTUCK.
1794—1875. Farmer.
Joseph Shattuck, Lawrence, Mass.

JAMES SHAW.
1822—81. Woolen manufacturer; connected with Ballard Vale Mills.
Trustees of Bradlee Estate.

ANDREW B. STIMPSON.
1798—1850. Merchant.

MRS. MARY A. (WARREN) STIMPSON.
1807—88. Wife of Andrew B. Stimpson.
Henry A. Hayward.

PROF. CALVIN E. STOWE, D. D.
1802—86. Professor in Andover Theological Seminary, 1852 to 1864.

MRS. HARRIET BEECHER STOWE.*
1812—96. Wife of Prof. Calvin E. Stowe. Author of "Uncle Tom's Cabin."
Trustees of Abbot Academy.

DEACON JOHN SMITH.
Born in Brechin, Scotland, May 19, 1796. Died in Andover, Feb. 25, 1886. Manufacturer in Andover, 1824. Distinguished for his public spirit and large benefactions.

DEACON JOHN SMITH—IN 1830.
Painted by Moses Cole.
Joseph W. Smith.

DEACON PETER SMITH.
1802—80. Flax and twine manufacturer. Like his brother, noted for his interest in public affairs and large benevolence. Trustee of Phillips and Abbot Academies.
Peter D. Smith.

MRS. JANET (MIDDLETON) SMITH.
1762—1839. Mother of James, John and Peter Smith.
Joseph W. Smith.

* Died in Hartford, Ct., 1897, and buried in Andover.

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NATHANIEL SWIFT.

1805—78. Merchant; president of Savings Bank; treasurer of Abbot Academy.

From the Family.

DEACON EDWARD TAYLOR.

1817—93. Town officer; representative; treasurer of Phillips Academy.

Cecil F. P. Bancroft.

REV. JOHN L. TAYLOR, D.D.

1811—84. Pastor of the South Church, 1839—52; treasurer of Phillips Academy, 1852—68; professor in Theological Seminary, 1868—79.

John Phelps Taylor.

SAMUEL HARVEY TAYLOR, LL.D.

1807—71. Principal of Phillips Academy, 1837—71.

Trustees of Phillips Academy.

HENRY GEORGE TYER.

1812—82. Founder of the Tyer Rubber Company.

Horace H. Tyer.

MOLLY UPTON.

She once kept a famous variety store on the corner of Salem and Porter Streets. (Silhouette.)

David I. C. Hidden.

SAMUEL GEORGE VALPEY.

1819—63. Business man.

MRS. SARAH C. (HOLT) VALPEY.

1821—64. Wife of Samuel C. Valpey.

Ezra H. Valpey.

JOHN VAN INGEN AND DAUGHTER.

Formerly lived in the house occupied by Judge Morton; went to Honolulu in 1852; was United States Consul to Valparaiso, Chile, for several years. (Photograph.)

Miss E. M. E. Sanborn, M. D.

CAPTAIN EDWARD WEST.

1759—1851. Father-in-law of Dea. Amos Abbott. Came from Salem and resided in Andover many years in the old Dea. Isaac Abbot house, Elm Street.

BURNHAM S. WHITE.

1817—1889. Local expressman for many years.

Mrs. Burnham S. White.

LUKE WORTHLEY.

1809—78. Farmer.

MRS. ELIZABETH (POOR) WORTHLEY.

1810—91. Wife of Luke Worthley.

From the Family.

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The educational institutions and Memorial Hall Library were open to all throughout the week of the two hundred and fiftieth anniversary and the following portraits were on exhibition:

Dates preceding names denote the period of connection with the institutions.

PHILLIPS ACADEMY

Opened 1778. Incorporated 1780.

Present Building Erected 1865.

REV. SAMUEL PHILLIPS. 1690—1771.

1778—1790 HON. SAMUEL PHILLIPS. 1717—1790. Founder and Trustee.

1778—1790 HON. JOHN PHILLIPS, LL.D. 1719—1795. Founder and Trustee.

1778—1804 HON. WILLIAM PHILLIPS. 1722—1804. Donor and Trustee.

1778—1802 HIS HONOR SAMUEL PHILLIPS, LL.D. 1752—1802. The inceptor of the movement to establish the Academy; Donor and Trustee.

1791—1827 HIS HONOR WILLIAM PHILLIPS. 1750—1827. Donor and Trustee.

JOHN C. PHILLIPS. Founder Latin professorship.

1778—1786 PRINCIPAL ELIPHALET PEARSON, LL.D. 1752—1826.

1786—1795 PRINCIPAL EBENEZER PEMBERTON, LL.D. 1746—1835.

1795—1810 PRINCIPAL MARK NEWMAN, M.A. 1772—1859.

1810—1833 PRINCIPAL JOHN ADAMS, LL.D. 1772—1863.

1833—1837 PRINCIPAL OSGOOD JOHNSON, M.A. 1803—1837.

1837—1871 PRINCIPAL SAMUEL H. TAYLOR, D.D., LL.D. 1807—1871.

1871—1873 PRINCIPAL FREDERIC W. TILTON, M.A.

1873— PRINCIPAL CECIL F. P. BANCROFT, LL.D. Born 1839.

1847—1865 JAMES S. EATON. 1816—1865. Instructor.

1865—1881 PROF. GEORGE C. MERRILL. 18 —1881. George Peabody Foundation.

1851—1853 PETER SMITH BYERS. 1827—1856. Instructor.

1785 JOHN T. KIRKLAND, D.D., LL.D. 1770—1840. Student. President of Harvard College.

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1812 HON. SAMUEL WILLISTON. 1795—1874. Student.

1825 OLIVER WENDELL HOLMES. 1809—1895. Student.

1821 NATHANIEL P. WILLIS. 1806—1867. Student.

1816—1817 HON. GEORGE P. MARSH. 1801—1882. Student.

1802—1805 SAMUEL F. B. MORSE, LL.D. 1791—1872. Student. Inventor of the electric telegraph.

1813—1820 REV. LEONARD WOODS, JR., D.D., LL.D. 1807—1878. Student. President of Bowdoin College.

1826 REV. RAY PALMER, D.D. 1808—1887. Student. Visitor.

1826 PROF. HORATIO B. HACKETT. 1808—1875. Student.

1858—1885 HON. ALPHEUS HARDY. 1815—1887. Trustee. (Bust by Jackson.)

REV. W. M. ROGERS, D.D. 1806—1851. Student.

1827—1843 HON. WILLIAM B. BANISTER. 1773—1853. Trustee and Visitor.

HON. FREDERICK SMYTH. Born 1819. Student. Benefactor.

HON. GEORGE PEABODY. 1795—1869. Founder of the Peabody professorship.

1858 MAJOR GENERAL W. F. BARTLETT. 1840—1876. Student.

1865—1867 REV. JOSEPH H. NEESIMA, D.D., LL.D. 1843—1889. Student.

1862 LIEUTENANT SAMUEL H. THOMPSON. Student. Died in the War of the Rebellion.

CAIUS JULIUS CAESAR. (Copy of the Ludovisi bust.)

SAMUEL H. TAYLOR, LL.D. (Bust by Launt Thompson.)

ANDOVER THEOLOGICAL SEMINARY

Opened 1808.

Brechin Hall Library.

MADAM PHOEBE FOXCROFT PHILLIPS. 1743 — 1812. Founder.

COL. JOHN PHILLIPS. 1776—1820. Founder.

SAMUEL ABBOT, ESQ. 1730—1812. Founder.

HON. WILLIAM BARTLET. 1748—1841. Associate Founder.

MOSES BROWN, ESQ. 1742—1827, Associate Founder.

NOTE. It is deeply regretted that the institution has no portrait of Hon. John Norris, 1751—1808, the other associate founder

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1808—1809 PROF. ELIPHALET PEARSON, LL.D, 1752—1826.

1808—1846 PROF. LEONARD WOODS, D.D. 1774—1854. Bust and portrait.

1809—1811 PROF. EDWARD DORR GRIFFIN, D.D. 1770—1837.

1810—1848 PROF. MOSES STUART, M.A. 1780—1852.

1829—1853 PROF. RALPH EMERSON, D.D. 1787—1863.

1836— PROF. EDWARDS AMASA PARK, D.D., LL.D. Born 1808. Busts by Jackson and Launt Thompson.

1837—1852 PROF. BELA BATES EDWARDS, D.D. 1802—1852.

1848—1890 PROF. AUSTIN PHELPS, D.D. 1820—1890.

1852—1879 PROF. JOHN LORD TAYLOR, D.D 1811—1884. Also Pastor of the South Church and Treasurer of Phillips Academy.

MRS. CAROLINE (PHELPS) TAYLOR. 1816—1868. Wife of Prof. Taylor.

1807—1844 SAMUEL FARRAR, M.A. 1773—1864. Librarian and Treasurer.

1826—1837 HON. WILLIAM REED. 1777—1837. Visitor and Benefactor.

1831—1850 HIS HONOR SAMUEL T. ARMSTRONG. Trustee.

HENRY WINKLEY. Benefactor.

JOHN SMITH. Benefactor.

JOHN DOVE. Benefactor.

1870—1880 PETER SMITH. Trustee and Benefactor. The Messrs. Smith and Dove, in addition to other gifts built Brechin Hall, named in honor of their native town.

REV. JOSHUA HUNTINGTON. Pastor of Old South Church, Boston, 1808—1819.

SAMUEL A. HITCHCOCK. Benefactor.

ABBOT ACADEMY

Incorporated 1829.

MRS. SARAH ABBOT. Wife of Nathaniel Abbot and daughter of George Abbot. 1762—1848. Founder.

1828—1878 REV. SAMUEL C. JACKSON, D. D. 1802—1878. Trustee.

1859—1892 MISS PHILENA McKEEN. Born 1822. Principal.

1859—1880 MISS PHEBE FULLER McKEEN. 1831—1880. First Asssistant.

1851— PROF. EDWARDS A. PARK, D. D., LL. D. Born 1808. Trustee.

1851—1878 NATHANIEL SWIFT, ESQ. 1805—1878. Trustee and Treasurer.

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PUNCHARD FREE SCHOOL

Founded 1851.

Schoolhouse Erected, 1851. Burned, 1878; Rebuilt at the Expense of the Town, 1871.

BENJAMIN HANOVER PUNCHARD. 1799—1850. Founder.

1858—1870 } PRINCIPAL WILLIAM GLEASON GOLDSMITH, M. A. Born
1871—1885 } 1832.

MEMORIAL HALL LIBRARY

Established 1871. Opened 1873.

HON. AMOS ABBOT. 1786—1868. Merchant; State Representative; State Senator; Member of Congress, February 15, 1844, to March 3, 1849.

HOBART CLARKE, ESQ. 1780—1870. Lawyer; Postmaster; and leading citizen.

WALTER L. RAYMOND. 1846—1864. Student. Died as a prisoner of war at Salisbury, N. C., on Christmas Day.

JOHN SMITH, ESQ. 1796—1886. Promoter and largest benefactor of Memorial Hall and Library.

MEMORIAL TABLET. With names of the fifty-two soldiers who died during the War of the Rebellion. 1861—1865.

CHURCH EXHIBIT

Dates Show Duration of Pastorate.

NORTH PARISH. "The Church at Andover."

Organized October 24, 1645.

REV. JOHN WOODBRIDGE. 1645—1647.

REV. FRANCIS DANE. 1648—1697.

REV. THOMAS BARNARD. 1682—1718.

REV. JOHN BARNARD. 1719—1757.

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REV. WILLIAM SYMMES, D. D. 1758—1807.

REV. BAILEY LORING. 1810—1850.

REV. FRANCIS C. WILLIAMS. 1850—1856.

REV. CHARLES C. VINAL. 1857—1870.

REV. JOHN H. CLIFFORD. 1871—1883.

REV. CHARLES NOYES. 1884—

Church Buildings erected 1645, 1669, 1709. These were probably located near the old burying ground; 1753, 1836 at present location. Parsonage erected during Mr. Vinal's pastorate, through the generosity of William Johnson, Esq., destroyed by fire 1870. Rebuilt 1871.

SOUTH PARISH CHURCH

Organized October 17, 1711.

REV. SAMUEL PHILLIPS. 1711—1771.

REV. JONATHAN FRENCH. 1772—1809.

REV. JUSTIN EDWARDS, D. D. 1812—1827.

REV. MILTON BADGER, D. D. 1828—1835.

REV. LORENZO L. LANGSTROTH, 1838—1839.

REV. JOHN L. TAYLOR, D. D. 1839—1852.

REV. CHARLES SMITH. 1852—1853.

REV. GEORGE MOOAR. 1855—1861.

REV. CHARLES SMITH. 1861—1876.

REV. JAMES H. LAIRD. 1877—1883.

REV. JOHN J. BLAIR. 1884—1892.

REV. FRANK R. SHIPMAN. 1893—

Church Buildings erected 1719, 1734, 1789, 1860. Parsonage 1709, sold about 1811.

WEST PARISH CHURCH

Organized December 5, 1826.

REV. SAMUEL C. JACKSON, D. D. 1827—1850.

REV. CHARLES H. PIERCE. 1850—1855.

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REV. JAMES H. MERRILL. 1856—1879.

REV. AUSTIN H. BURR. 1880—1885

REV. FREDERIC W. GREENE. 1885—1895.

REV. ROBERT A. MACFADDEN. 1896—

Church building erected 1826. Parsonage built by Dr. Jackson and afterwards bought by the parish.

TRINITARIAN CONGREGATIONAL CHURCH

NORTH ANDOVER

Organized September 3, 1834.

REV. JESSE PAGE. 1835—1843.

REV. WILLIAM T. BRIGGS. 1846—1855.

REV. LEVI H. COBB. 1857—1864.

REV. BENJAMIN F. HAMILTON. 1865—1871.

REV. RUFUS C. FLAGG. 1872—1877.

REV. GEORGE PIERCE. 1878—1881.

REV. H. H. LEAVITT. 1882—1893.

REV. HENRY E. BARNES, D. D. 1893—

First church building at the Centre erected 1834; the second, at present location, Machine shop village, 1865. Parsonage presented to the society by Hon. George L. Davis, 1873.

CHRIST CHURCH, ANDOVER

Organized August 6, 1835.

REV. SAMUEL FULLER, D. D. 1837—1843.

REV. GEORGE PACKARD, D. D. (Minister). 1843—1845.

REV. HENRY WATERMAN. 1845—1849.

REV. SAMUEL FULLER, D. D. 1849—1859.

REV. BENJAMIN B. BABBITT. 1860—1868.

REV. JAMES THOMSON. 1869—1874.

REV. MALCOLM DOUGLAS, D. D. 1875—1884.

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REV. LEVERETT BRADLEY. 1884—1888.

REV. FREDERIC PALMER. 1888—

Church erected 1837; burned 1886; rebuilt 1886 by Mr. John Byers "in memory of his parents and brother." Rectory erected and given by Mr. Abraham Marland and family in 1845.

FREE CHRISTIAN CHURCH

Organized May 7, 1846.

REV. ELIJAH C. WINCHESTER. 1846—1848.

REV. SHERLOCK BRISTOL. 1848—1849.

REV. WILLIAM B. BROWN. 1850—1855.

REV. CALEB FISHER. 1855—1859.

REV. STEPHEN C. LEONARD. 1859—1865.

REV. JAMES P. LANE. 1866—1870.

REV. EDWARD S. WILLIAMS. 1870—1872.

REV. GEORGE F. WRIGHT. 1872—1881.

REV. FRANK BARROWS MAKEPEACE. 1881—1888.

REV. FREDERIC A. WILSON. 1889—

Church building (formerly the Methodist Episcopal church located on Main Street, near Morton) removed to present location 1850 by John Smith who presented it with other property to the church in 1859. Parsonage built 1855.

ST. AUGUSTINE'S CHURCH

Andover Mission commenced by Rev. Father O'Donnell, 1850.

REV. MICHAEL GALLAGHER, O. S. A. 1862—1869.

REV. AMBROSE A. MULLEN, O. S. A. 1869—1876.

REV. MAURICE J. MURPHY, O. S. A. 1876—1880.

REV. J. J. RYAN, O. S. A. 1880—1894.

REV. THOMAS A. FIELD, O. S. A. 1894—

Church on Central Street, 1852; Essex Street, 1879; burned 1894; rebuilt 1895. Rectory purchased 1870; removed to site of burned church, 1895.

The church in Ballardvale was built in 1876, and that of Wilmington in 1880, both of which are mission churches attended from Andover.

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All of the above churches responded to the request for pictures of pastors and buildings so far as was possible. Other churches in Andover are or were: Church of the Theological Seminary, established 1816; reorganized, 1865. This church has as pastors the Professors of the Seminary.

Methodist Episcopal Church, organized 1829; disbanded 1841.

Baptist Church, organized Oct. 3, 1832.

Universalist Society, organized Nov. 15, 1837. Church built 1838. Services were continued until 1865. In 1879 they were renewed for a short time.

Methodist Episcopal Church (North Andover) organized 1845.

Emanuel Church (Ballardvale) 1846—1849; discontinued.

Union Congregational Church, Ballardvale; organized 1850.

Methodist Episcopal Church, Ballardvale; organized 1850.

LIST OF CONTRIBUTORS

ABBOTT, Family of Albert
ABBOTT, Family of Alfred A.
ABBOTT, Dr. and Mrs. Charles E. (Frances Whipple)
ABBOTT, Miss Charlotte Helen
ABBOT, Miss Charlotte S.
ABBOTT, Miss Ellen J.
ABBOTT, Mrs. Charles M. (Emily Chickering)
ABBOT, Ezra Lincoln
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ABBOTT, George T.
ABBOTT, Mrs. James Alfred (Mary E. Jones)
ABBOTT, Mr. and Mrs. John B. (Dorcas C. Woodbridge)
ABBOT, John Lovejoy
ABBOTT, Joseph
ABBOTT, Mrs. J. Thompson (Betsey Kershaw)
ABBOTT, Mrs. Moses (Tryphenia Bowman)
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ABBOT, William
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BAILEY, Hollis R., Cambridge
BAILEY, Mr. and Mrs. Samuel H. (Elizabeth B. Abbott)
BAKER, Mr. and Mrs. George F. (Charlotte Blanchard)

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BALDWIN, Mrs. Curtis M. (Josephine Harding)
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BARNARD, Mr. and Mrs. J. Warren (Eliza Foster)
BARTLETT, Gen. William F. Post G. A. R.
BARTLETT, Mrs. Nathaniel J. (Ellen M. Higgins)
BEAN, John M.
BERRY, Mrs. J. Warren (Anna J. Clement)
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BLUNT, Miss Lois M., North Andover.
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BOYNTON, Henry
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BROWN, Mr. and Mrs. George T. (Hannah M. Flint) Malden.
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BUCK, Miss Alice
BURRILL, Miss Lucy
BUTTERFIELD, Mrs. James P. (Elizabeth B. Jenkins)
BUTTERFIELD, Charles, North Andover.
BURTT, Miss Angelina
BYERS, Mrs. John (Esther H. Smith)
CALDWELL, Albert W.
CALDWELL, George R.
CALLAHAN, Mrs. Robert (Mary A. Loring)
CARPENTER, Rev. Charles C.
CARRUTH, Mrs. Isaac S. (Nellie Richardson)
CARRUTH, Miss Minnie S.
CARTER, Mr. and Mrs. Charles L. (Sarah N. McLawlin)
CARTER, Miss Emily
CHANDLER, Miss Ada B.
CHANDLER, Miss Frances E.
CHANDLER, Miss Laura M.
CHANDLER, Mr. and Mrs. George W. (Sarah Jane Faulkner)
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CHICKERING, Otis
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COGSWELL, Thomas M., Lawrence.
CUMMINGS, Mrs. Brainerd (Sarah Holt)
CUMMINGS, Charles O.

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DAVIS, Mrs. Warren (Mary A. Spofford)
DEAN Mrs. John H. (Caroline L. Clement)
DEMERIT, Miss Ellen, Lawrence.
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DRAPER, Warren F.
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FLINT, Miss Nellie F.
FLINT, Mrs. N. Farrington (Hannah A. Harding)
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FOSTER, George W., Esq.
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FRYE, Charles H.
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GOLDSMITH, George
GOLDSMITH, Mr. and Mrs. William G. (Joanna B. Holt)
GOULD, George
GRAY, Miss Margaret E.
GRAY, Mrs. David (Sophronia Abbot)
GREEN, Edward, North Andover
GUNNISON, Miss Abiah
GUNNISON, Miss Jane
GUTTERSON, Mrs. Myron E. (Annie Elizabeth Tyler)
HAYWARD, Henry A.

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HIGGINS, Mrs. Henry C. (Eliza Abbott)
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HOLT, John M.
HOLT, Jonathan E.
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HOWARD, Timothy
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JOHNSON, Mrs. Samuel K. (Lucy A. Sargent)
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MERRILL, Rev. Dr. and Mrs. Selah (Adelaide Brewster Taylor)
MERRIMACK MUTUAL FIRE INSURANCE COMPANY
MORRILL, Miss Mary E.

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PALMER, Rev. Frederic
PARK, Miss Agnes
PARK, Rev. Edwards A., D.D., LL.D.
PARKER, Miss Florence A.
PARKER, George A.
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SMITH, Mrs. B. Frank (Ella S. Jenkins)
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STEVENS, John
STEVENS, Miss Mary O.
STEVENS, Mr. and Mrs. Moses T. (Charlotte E. Osgood)
STEVENS, Mr. and Mrs. Nathaniel (Elizabeth Priscilla White)

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TAYLOR, Prof. John Phelps
THOMSON, Mrs. T. Dennie (Abby C. Locke)
TILTON, Mrs. James S. (Rebecca A. Hobbs)
TOWLE, Dr. Nathaniel C.
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TRUSTEES of J. P. Bradlee Estate
TRUSTEES of Phillips Academy
TRUSTEES of Punchard Free School.
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UPTON, Augustus A.
UPTON, Miss M. Lizzie
VALPEY, Mr. and Mrs. Ezra A. (May Adelaide Mayberry)
WARD, Mrs. Herbert D. (Elizabeth Stuart Phelps)
WARDWELL, Mr. and Mrs. Benjamin F. (Hannah E. Wells)
WARDWELL, Miss Octavia S.*
WARDWELL, William H.* Brookline, Mass.
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WHITE, Mrs. Burnham S. (Mary Sawyer)*
WHITE, Charles L.
WILSON, Rev. Frederic A.
WITHAM, John B.
WORTHLEY, Miss Phebe M.

*Deceased.

LIST OF HOUSES AND SITES REPORTED TO THE SUB-COMMITTEE ON LOAN COLLECTION AND HISTORIC SITES.

Homestead of [1]George Abbot, the emigrant, occupied by eight lineal generations of the family. The "old red house" demolished in 1862. The original garrison house stood in the enclosure at the rear. (Central Street; owned by John H. Abbot)

Homestead of [2]George Abbot, settled about 1678; residence of his descendants to the seventh generation. Present house about one hundred and sixty years old. (John Lovejoy Abbot's and N. J. Bartlett's, Central Street.)

The James Abbot house. [3]Benjamin Abbot settled here in 1686; homestead in possession of seven generations of the family. On this estate is the famous "Indian Ridge," studied in the first half of this century by Sir Charles Lyell and President Hitchcock; used in 1835 by the students for an abolition meeting when churches and schools were closed to them; and again the scene of geological researches by Prof. George F. Wright, D. D., in 1875. (Timothy Abbot's, Mineral Street, near railroad bridge.)

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Garrison house and homestead of *Timothy Abbot (the boy who was captured by the Indians) and his descendants to the eighth generation, from 1690. (Samuel H. Bailey's, off South Main Street.)

Homestead of *Thomas Abbot, settled in 1697. Owned by Dr. Symonds Baker and descendants from 1797. (George F. Baker's, off Mineral Street.)

One of the oldest houses in the village; the residence for many years, from 1796, of Squire John Kneeland, a surviving patriot of the Revolution, who made the address of welcome to Lafayette in 1825. (Mrs. Sarah N. Marland's, Chestnut Street, corner Central.)

An old Abbot house. Deeded to Capt. John Lee from Salem in 1779. Hon. Hobart Clark, projector and first president of Boston & Maine Railroad, resided here forty years. (Plato Eames's, Elm Street.)

Deacon *Isaac Abbot's tavern. Said to be over two hundred years old. Washington breakfasted here, Nov. 5, 1789; Miss Priscilla, nineteen years old, mended his gloves and received her reward! First post-office in Andover, 1795. Captain Edward West from Salem resided here early in the century. (Samuel B. Locke's, Elm Street.)

Site of the "ministry house" of Old South Church, built 1710, demolished 1891. Residence for sixty years of Rev. Samuel Phillips, first pastor, 1711–1771; for thirty-six years of Rev. Jonathan French, second pastor, 1772–1809. (Mrs. John Byers's, School Street, corner Central.)

A very old house; formerly stood on the opposite side of the street; sold to William Hawley in 1803. Rev. Dr. William Goodell, the famous missionary, boarded here in 1811. Said by Bellows, the artist, to be the most picturesque house in Andover. (A. M. Davis's, Salem Street.)

Old Foster homestead. Oldest part of present house about one hundred and fifty years old. "Master William Foster" kept a family school for boys here many years. (Central Street; owned by Francis Homer Foster.)

Jacob Osgood house. Birthplace of Rev. David Osgood, D. D., born 1747, died 1822, resident of Medford, Mass. At the south door of this house, James Otis, the patriot, was killed by lightning, May 23, 1783. (Joseph Bourdelais's, Osgood District.)

Old Chandler homestead, with well sweep. (Mrs. Moses Abbott's, South Main Street.)

Residence of Deacon Daniel Poor, built about 1763. Afterwards residence of Francis Cogswell, Esq., and Capt. Oliver Hazard Perry. (George H. Torr's, Central Street, corner Phillips.)

Site of Judge Phillips's first house in South Parish; his residence until 1778; then that of Principals Pearson, Pemberton and Newman; of Dr. Leonard Woods; part of Harvard College Library brought here in 1775 when this site belonged to the estate of George Abbot, Esq.; constitution of Phillips Academy written here, 1778; first lectures of Theological Seminary delivered here, 1808. Used as "Commons" for several years previous to 1886. (Phillips Street, between Latin dormitories and Farrar House.)

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Site of Lieutenant-Governor Phillips's mansion house, 1782–1802; the "Mansion House" from 1812 to its destruction by fire, 1887. Washington, Lafayette, Jackson, Webster and many other eminent guests were entertained here. (Main Street.)

The "Berry House"; the Blunt tavern in the time of the Revolution; afterwards owned by Ezra Holt. Captain Isaac Blunt brought home the elm tree when a sapling and set it out here about 1790. (Miss Dora S. Berry's, Salem Street.)

Old homestead of Nicholas Holt or his early descendants. In a record dated "y^e 8 off 1^st month 167⅞" the words are used "near a highway going up to his house"— an unusual form of expression. Tradition says the house now in existence was that of the first Holt. From Prospect Hill, near by, stood citizens of Andover, June 17, 1775, watching the flames rising from the burning of Charlestown. (Miss Sarah L. Sawyer's, Holt District.)

House used by Major Abbot Walker early in the century. Residence for many years of Rev. Dr. Justin Edwards, third pastor of Old South Church, president of Theological Seminary, temperance reformer and author. (M. Christopher Andrews', Main Street.)

The "Adams House;" occupied by Dr. Eliphalet Pearson, 1806–1809, and by Principal John Adams, 1810–1833. Built 1805. (Professor Graves's, Salem Street.)

Residence of Professors Murdock, Emerson, Shedd, Smyth; and in 1824–25 of Oliver Wendell Holmes—"The school boy's chosen home." Built by Mark Newman about 1809. (Professor Smyth's, Main Street.)

The "President's house;" built by William Bartlet, 1809; residence, successively, of Rev. Dr. Griffin, Rev. Dr. Porter, Rev. Dr. Justin Edwards, Professor Austin Phelps; the birthplace of missionary, education, temperance and tract societies. Elizabeth Stuart Phelps used the small building to the south (formerly a summer house in the garden) as a study. (Professor Moore's, Main Street.)

Residence of Samuel Farrar, treasurer of Phillips Academy for over fifty years; removed here from Main Street. 1881; Madame Phoebe Foxcroft Phillips, wife of Judge Phillips, earnest partner in all his philanthrophic work, and after his death one of the founders of the Theological Seminary, died here in 1812. Built 1811.

> "Where is the patriarch time could hardly tire,
> The good old, wrinkled, immemorial Squire?
> An honest treasurer, like a black-plumed swan,
> Not every day our eyes may look upon."
> HOLMES'S PHILLIPS ACADEMY CENTENNIAL POEM.

(M. A. Roberts's, Phillips Street.)

Site of the Seminary commons-house built by Madame Phoebe Phillips and Col. John Phillips, 1809; Nehemiah Abbot and Joshua Emery were the early stewards. Removed to corner of Main and Morton Streets about 1846. (Rear of Phillips Hall, Seminary grounds.)

Residence of Prof. Moses Stuart, "the father of Biblical Science in America," to 1852; afterwards of Professor J. Henry Thayer. Built 1810. (Professor Harris's, Main Street.)

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Residence of Samuel Abbot, Esq., liberal benefactor to the Old South Church and the Theological Seminary, died 1812. Built in the latter part of last century from design of manor house brought from England. Afterwards the residence of Mark Newman, Samuel Lawrence and Hiram W. French. (Mrs. George W. Coburn's, Central Street.)

Residence of Dr. Leonard Woods to 1854; afterwards of Professors Barrows, Mead, Gulliver; built 1816. (Mrs. Professor Pease's, Main Street.)

The Locke tavern. Built by Major Daniel Cummings, 1818: kept by James Locke about 1823–1840; St. Matthews Lodge of Masons organized here 1823; meeting of projectors of Abbot Academy, 1828; residence of N. W. Hazen, Esq., for many years. (Albert S. Manning's, Main Street.)

Residence of Deacon Amos Blanchard, first cashier of Andover Bank; built 1819; after his death in 1847 owned by Deacon Edward Taylor until his death in 1893. (Dr. Selah Merrill's, Main Street.)

The "Samaritan House," built by the "Samaritan Society" in 1824; residence of Rev. Dr. Elias Cornelius, 1826–1829; of Principal Osgood Johnson, 1833–1837, afterwards of his widow; of Professor Calvin E. Stowe, 1852–1853. Mrs. Stowe wrote here the Key to Uncle Tom's Cabin. (Dr. Bancroft's, Chapel Avenue, corner Bartlet Street.)

The "stone house," built 1828 as a carpenter's shop for use of theological students; residence of Professor Stowe, 1853–1864; Mrs. Stowe wrote here several of her later works; used for several years as a Seminary boarding-house; the "Mansion House" from 1887. (E. P. Hitchcock's, Chapel Avenue.)

"America house." In the northeast front room of this house in February, 1832, Samuel F. Smith, a student in the Theological Seminary, wrote "America."

"My country! 'tis of thee,
Sweet land of liberty,
Of thee I sing!"

(Mrs. Samuel W. Blunt's, Main Street.)

Double brick house built 1829; residence of Prof. Edward Robinson and of Dr. Samuel H. Taylor, 1837–1871. (W. R. Newton and Mrs. C. W. Tarbox, Main Street.)

Brick house, built 1833; residence of Rev. Dr. Thomas H. Skinner, and from 1836 of Prof. Edwards A. Park. (Main Street.)

Residence of Prof. Bela B. Edwards, 1840–1852; Mrs. Edwards' young ladies' school (the "Nunnery,") 1852–1864. (Prof. Ryder's, Main Street.)

Joseph Richardson house. In the front of this house, then occupied by Stephen Dinsmore, the Free Church was organized, May 7, 1846, as a protest against American slavery. (Main Street, corner East Chestnut.)

Site of the first manufactory of Andover, Judge Phillips's powder mill, built in 1776, which furnished the first powder to the American army. After the Revolution it was turned into a paper mill. (Near the old woolen mill, Stevens's Mill, Marland Village.)

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Site of Judge Phillips's store; carried on 1791–1797 by Hon. Jacob Abbot, great grandfather of Rev. Dr. Lyman Abbot; afterwards for many years the "commons" for Academy students; removed to upper Morton street, 1880. Present house occupied by President Tucker 1880–1893. (Main Street, corner Phillips.)

Site of brick store, occupied for many years by Henry Abbot and his son Henry W. Abbot. In the hall over this store the "Peace Supper" was held in 1815. (Carter's Block, Main Street.)

First train of cars on the Andover & Wilmington Railroad, now the Boston & Maine, arrived at this depot August 6, 1836. Location removed 1847. (Walsh's plumbing shop, Essex Street.)

The old "hill store," built about 1810 by Mark Newman; kept by D. and J. Shipman, and for nearly fifty years by Deacon Albert Abbott. Printing office of Flagg & Gould, 1813–1832; first tracts of the Tract Society and the first temperance paper, the "Journal of Humanity," printed here.

Printing house of Flagg, Gould & Newman, of Allen, Morrill & Wardwell, and of W. F. Draper. They published in all nearly four hundred text books, commentaries and many other valuable works. Built 1832. (Seminary boarding-house, Main Street.)

First car shop of the Boston & Maine Railroad. First cars made here in 1835 by Capt. Nathaniel Whittier and M. Christopher Andrews. ("Crystal Palace," Pearson Street.)

Site of first Phillips Academy, 1778–1786, and of the residence of Squire Samuel Farrar, 1811–1864, now on Phillips Street. (Professor Churchill's, Main Street, corner Phillips.)

Site of second Phillips Academy, built 1785, burned 1818. (Main Street, corner Salem.)

Brick Academy, Salem Street; built 1818, Bulfinch, architect. "The classic hall" in which Oliver Wendell Holmes spoke his Exhibition Ode, 1825. Academy Gymnasium, 1867–1896. Burned June 23, 1896. Restored after original design, 1897.

Site of Stone Academy, 1830–1864. (Main Street, corner Chapel Avenue.)

Site of the Universalist Church, 1839–1865, used afterwards for a few years as a town grammar school. (Dr. J. F. Richards's, Main Street, corner Punchard Avenue, formerly "Universalist Court.")

Original site of Abbot Academy building. Built 1829. Removed to present location, 1888. (School Street.)

Smith Hall, built 1854. Original location near the center of the front of Draper Hall. (School Street.)

Site of the "Town School." Removed to Main Street, remodeled, and now used as a store by Ovid Chapman. "Chap's." (Corner of School and Central Streets, south of Christ Church.)

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PRE-HISTORIC SITES

A few pre-historic sites are added by authority of Professor G. Frederick Wright, LL. D., a former Andover pastor.

"Indian Ridge is a kame or esker, and was made famous in 1841 by President Hitchcock's paper before the Association of American Geologists and Naturalists. The most accessible kame and kettle-hole in the village of Andover is between the Catholic Cemetery and the Old South Church. Pomp's Pond is the most famous kettle-hole in the town, and perhaps in the world, by reason of what has been written about it. Fine glacial scratches may be found on the North Andover road nearly opposite to the entrance of Mr. Johnson's residence; also on the rocks back of Punchard schoolhouse, and in the vicinity of the schoolhouse in Scotland District, while some very delicate ones of great interest appear upon the exposed quartz crystals of Sunset Rock. Prospect Hill is one of the best specimens of drumlins to be found anywhere in the world. Many boulders containing large crystals of light colored feldspar which have come from Lake Winnepesaukee are found within the village limits, being often laid in the stone walls."

LIST OF HISTORIC SITES IN THE NORTH PARISH MARKED BY NORTH ANDOVER CITIZENS.

Site of Franklin Academy.

Henry Osgood House; birthplace of Hon. Samuel Osgood, first postmaster general of the United States.

House of Capt. John Peabody who commanded a company in the Revolution.

Site of the first Meeting House built in 1648.

Home of Maj. John Adams who took an active part against Shay's Rebellion.

The site of the second Woolen Mill in the County and the third in the Country.

Phillips Mansion, built in 1752 by Hon. Samuel Phillips. Once owned by Bishop Phillips Brooks.

Home of Col. James Frye, who was at the taking of Louisburg and at the fight at Bunker Hill, also occupied by Chaplain Jonathan Frye.

Home of Col. Samuel Johnson, Revolutionary officer, of the Rev. Samuel Johnson, Author. Penelope Johnson was killed by the Indians near this house in February, 1698.

"Mansion House" of Col. Moody Bridges, officer in the Old French War and representative to the first Provincial Congress. Birthplace of Gen. Isaac I. Stevens.

The Bradstreet House. Home of Mr. Simon and Mrs. Anne Bradstreet, Rev. Thomas and Rev. John Barnard and Rev. William Symmes, D. D.

Kittredge Mansion, Prospect Street, built in 1784. Home of Dr. Thomas Kittredge, Surgeon of 1st Mass. Regiment in the Revolutionary War.

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MANUFACTURES AND TRADES EXHIBIT

While the hall at the Punchard School building was occupied in telling of Andover's past, the lower part of the Town House was given up to the display of the industrial Andover of the present.

But a short time had been devoted to the development of this part of the celebration, yet the committee were able to make one of the most interesting features of the celebration. The following Andover firms and manufacturers were represented in the display.

SMITH & DOVE MANUFACTURING CO.— Exhibit of Shoe Thread, Twines and Carpet Yarns of many grades of fineness and finish. Also an interesting display of the Flax in its different processes of manufacture.

M. T. STEVENS & SONS, the MARLAND MILLS.— Exhibit of Woolen Dress Goods including several hundred designs of soft wool Flannels and Novelties.

TYER RUBBER CO.— Exhibit of Rubber Goods, including Druggist Sundries, Atomizers, Syringes, Hard Rubber Goods, Tubing, and many attractive Rubber specialties.

BALLARDVALE MILLS.— Exhibit of White Flannels of very fine quality and texture, including a part of the Mills' World's Fair prize exhibit.

BALLARDVALE MANUFACTURING CO.— Exhibit of Bronze Goods, Lamps and Ornamental Mantel Goods.

ANDOVER PRESS.— Exhibit of Book, Pamphlet and Artistic Job Printing.

BALLARDVALE LITHIA CO.— Exhibit of Lithia Water from the Ballardvale Spring.

McDONALD & HANNAFORD.— Exhibit of Harness and Horse Trappings.

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The Andover Press

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